

of seasons in which the same recur yearly. The 360 day year, 12 months of 30 days each, is indicated in Dan. vii. 25, xii. 7, time (i. e. one year) times and dividing of a time, or 3½ years; the 48 months (Rev. xi. 2), 1360 days (chap. v. 8, xii. 6). The Egyptian vague year was the same, without the five intercalary days. So the year of Noah in Gen. vii. 11, 24, viii. 3, 4, 13; the interval between the 17th day of the second month and the 17th of the seventh month being stated as 150 days, i. e. 30 days in each of the five months. Also between the tenth month, first day, and the first day of the first month, the second year, at least 54 days, viz. 40 + 7 + 7 (Gen. viii. 5, 6, 10, 12, 13). Hence we infer a year of 12 months. The Hebrew month at the time of the exodus was lunar, but their year was solar. [See WRIGHTS AND MEASURES, on P. Smyth's view of the year marked in the great pyramid.] The Egyptian vague year is thought to be as old as the 12th dynasty [see EGYPT]. The Hebrew religious year began in spring, the natural beginning when all nature revives; and the season also of the beginning of Israel's national life, when the religious year's beginning was transferred from autumn to spring, the month Abib or Nisan (the name given by later Hebrews: Exod. xii. 2, xiii. 4, xiii. 15, 16, xxxiv. 18, 22). The civil year began at the close of autumn in the month Tisri, when, the fruits of the earth having been gathered in, the husbandman began his work again preparing for another year's harvest, analogous to the twofold beginning of day at sunrise and sunset. "The feast of ingathering in the end of the year" (xxiii. 16) must refer to the civil or agrarian year. The Egyptian year began in June at the rise of the Nile. Hebrew sabbatic years and jubilees were counted from the beginning of Tisri (Lev. xxv. 9-17). The Hebrew year was as nearly solar as was compatible with its commencement coinciding with the new moon or first day of the month. They began it with the new moon nearest to the equinox, yet late enough to allow of the firstfruits of barley harvest being offered about the middle of the first month. So Josephus (Ant. iii. 10, § 5) states that the passover was celebrated when the sun was in Aries. They may have determined their new year's day by observing the heliacal or other star risings or settings marking the right time of the solar year (comp. Jud. v. 20, 21, Job xxxviii. 31). They certainly after the captivity, and probably ages before, added a 13th month whenever the 12th ended too long before the equinox for the offering of the firstfruits to be made at the time fixed. [See JUBILEE.]

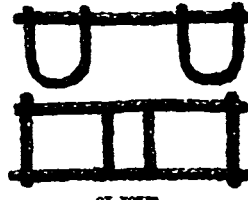
In Exod. xxiii. 10, Deut. xxxi. 10, xv. 1, the sabbatical year appears as a rest to the land (no sowing, reaping, planting, pruning, gathering) in which its ownership was in abeyance, and its chance produce at the service of all comers.

Debtors were released from obligations for the year, except when they could repay without impoverishment (Deut. xv. 2-4). Trade, handicrafts, the

chase, and the care of cattle occupied the people during the year. Education and the reading of the law at the feast of tabernacles characterized it (Deut. xxxi. 10-13). The soil lay fallow one year out of seven at a time when rotation of crops and manuring were unknown; the habit of economising corn was fostered by the institution (Gen. xli. 48-56). Israel learnt too that absolute ownership in the land was Jehovah's alone, and that the human owners held it in trust, to be made the most of for the good of every creature which dwelt upon it (Lev. xxv. 23, 1-7, 11-17, Exod. xxiii. 11, "that the poor may eat, and what they leave the beasts," etc.). The weekly sabbath witnessed the equality of the people as to the covenant with Jehovah. The jubilee year witnessed that every Israelite had an equal claim to the Lord's land, and that the hired servant, the foreigner, the cattle, and even wild beasts, had a claim. The whole thus indicates what a blessed state would have followed the sabbath of paradise, had not sin disturbed all. During 70 sabbath years, i. e. 490, the period of the monarchy, the sabbath year was mainly slighted, and so 70 years' captivity was the retributive punishment (2 Chron. xxxvi. 20, 21; Lev. xxvi. 34, 35, 43). Alexander the Great and Julius Cæsar exempted the Jews from tribute on the sabbatical year (Josephus Ant. xi. 8, § 6, xv. 10, § 6; comp. 16, § 2, xv. 1, § 2; comp. also under Antiochus Epiphanes, 1 Mac. iv. 49); the institution has no parallel in the world's history, and would have been submitted to by no people except under a Divine revelation. The day of atonement on which the sabbatical year was proclaimed stood in the same relation to the civil year that the passover did to the religious year. The new moon festival of Tisri is the only one distinguished by peculiar observance, which confirms the view that the civil year began then. The Hebrews divided the year into "summer and winter" (Gen. viii. 22, Ps. lxxiv. 17, Zech. xiv. 8), and designated the earth's produce as the fruits of summer (Jer. viii. 20, xl. 10-12; Mic. vii. 1). Abib "the month of green ears" commenced summer; and the seventh month, Ethanim, "the month of flowing streams," began winter. The *atze-reth* or "concluding festival" of the feast of tabernacles closed the year (Lev. xxiii. 34). Both the spring feast in Abib and the autumn feast in Ethanim began at the full moon in their respective months. [See MONTH, SABBATICAL YEAR, JUBILEE.] The observances at the beginning festival of the religious year resemble those at the beginning festival of the civil year. The passover lamb in the first month Abib corresponds to the atonement goats on the tenth of Tisri, the seventh month. The feast of unleavened bread from the 15th to the 21st of Abib answers to the feast of tabernacles from the 15th to 22nd of Tisri. As there is a sabbath attached to the first day as well as to the seventh, so the first and the seventh month

begin respectively the religious and the civil year.

Yoke—*mot*, the wooden bow (oi), bound to the ox's neck: the two are



OR YOKE

combined, "bands of the yoke" (Lev. xxvi. 13; Esak. xxxiv. 27; Jer. ii. 20, rather "thou hast broken the yoke and burst the bands which I laid on thee," i. e. My laws, setting them at defiance, chap. v. 5, Pa. ii. 3). Contrast the world's heavy yoke (1 Kings xii. 4, 9, 11; Isa. ix.



YOKES AND STRAP.

11) with Christ's "easy yoke" (Matt. xi. 29, 30). *Tæmed*, a pair of oxen (1 Sam. xi. 7), or asses (Jud. ix. 10); a couple of horsemen (Isa. xxi. 7); also what land a pair of oxen could plough in a day (Isa. v. 10, "ten acres," lit. ten yokes; Latin *jugum, jugerum*; 1 Sam. xiv. 14).

Z

Zaanaim, plain of. Rather "oak" or "terebinth of Z.," *æelon* (Jud. iv. 11). Zaanannim (Josh. xix. 33). Heber the Kenite pitched his tent unto it when Sisera took refuge with his wife Jael. Near Kedesh Naphtali; "the plain of the swamp" (Targum). The Talmud (Megillah Jerus. i.) identifies it with *Agniya* (*agnis* means swamp) *hak Kodesh*, the marsh on the northern border of lake *Huleh*; still the Bedouins' favourite camping ground. Stanley, however, conjectures the "green plain with massive terebinths," adjoining on the S. the plain containing the remains of Kedesh. Possibly from a Heb. root "to load beasts" as nomads do. But as the Kedesh meant in Jud. iv. is that on the shores of the sea of Galilee, only 16 miles from Tabor the scene of the battle, and within the bounds of Naphtali, the place called *Bessum* in the plain (between this Kedesh and Tabor (identical with *Bitzaanaim*, and near Adami [Josh. xix. 33], now *ed Dameh*, and Nekeb now *Nakib*) doubtless answers to Zaanaim. Thus Sisera's fight will be but for five or six miles from the scene of his defeat, not too far for one already fatigued, and in a line just opposite to that of the pursuit of his army towards Harosheth. [See KEDESH, KADESH.] (Pal. Expl. Qy. Stat., Oct. 1877, p. 191, 192.)

Zaanan. Zenan, in the low hill country (shephelah) of Judah (Josh.

xv. 87), meaning "the place of flocks." Playing on its meaning Micah (i. 11) says, "though in name implying thou dost come forth (*yatsa*), thou comest not forth." Maurer and Pusey construe, "the mourning of Bethel takes away from you her shelter" (its stay or standing). Though Bethel be at your side, according to her name, yet as she also mourns under the foe's oppression she cannot give you shelter, or be at your side (as her name might lead you to expect), if you come forth and be intercepted by him from returning to Z. Vatablus better, "Z. came not forth (shut herself within her walls), be (the foe) shall receive a check (lit. his standing) by you," brought to a stand before you, in besieging, but only for a time. Z. too fell, like Bethel before her.

Zaavan. A Horite chief, son of Esau, Seir's son (Gen. xxvii. 27).
Zabad: contracted from *Zebadiah*, "Jehovah hath given him." 1. Son of Nathan, great grandson of Ahlai, Sheehan's daughter (1 Chron. ii. 31-37). See Smith's Dict. in proof that this genealogy ends in the time of Hezekiah. "Son" means great-grandson "of Ahlai" (xi. 41). One of David's mighty men. Shehan married an Egyptian husband, Jarha; of her as being the *Israelite* parent Z. is called "the son," i.e. descendant, just as Job, Abishai, and Asahel, are called from the mother's side sons of Zeruah, who married a foreigner. 2. An Ephraimite (1 Chron. vii. 21). 3. A domestic palace servant of king Joash, one of the slayers of Joash; son of Shimeath an Ammonitess (2 Chron. xxiv. 26). JOZACHAR [see] in 2 Kings xii. 20, 21; Zachar is the abbreviation, and Zabad is a transcriber's error for Zachar! One of a powerful conspiracy stirred up by Joash's unpopularity owing to his idolatries, oppression, and foreign disasters (2 Chron. xxiv.). Amaziah executed him, but not his children (xxv. 8; Deut. xxiv. 16). 4. Son of Zattu; put away his foreign wife (Esra x. 27). 5. Descendant of Hashum; did the same (Esra x. 33). 6. Son of Nebo; did the same (Esra x. 43).
Zabbai. 1. Descendant of Bebai; put away his foreign wife (Esra x. 28). 2. Father of Baruch, who helped at the wall (Neh. iii. 20).
Zabdi. 1. Son of Zerah, Achan's forefather (Josh. vii. 1, 17, 18). 2. Of Shimhi's sons, a Benjaminite (1 Chron. viii. 19). 3. Over the increase of David's vineyards for the wine cellars, "the Shipmite," i.e. of Shepham. 4. Son of Asaph (Neh. xi. 17); Zaccur in chap. xii. 35, Zichri in 1 Chron. ix. 15.
Zabdiel = gift of God. 1. Father of JASHOBEAM [see] (1 Chron. xxvii. 2). 2. A priest, "son of (one of) the great men," overseer of 128 brethren (Neh. xi. 14).
Zabud. Son of Nathan (1 Kings iv. 5). Priest (*cohen*, A. V. "principal officer") and "king's friend" to Solomon, i.e. privy councillor, i.e. confidential adviser, of the king.
Zaachai = pure Heb. of Zachæus; 760 of the family of Z. returned

with Zerubbabel (Esra ii. 9, Neh. vii. 14).

Zachæus. [See ZACCHAI.] Luke xix. 1-10. The Lord Jesus had received BARTIMEUS' [see] application on the day of His entry into JERICHO [see]. Later in His progress, when He had passed through Jericho and had healed the blind, He met Z., chief among the publicans or tax gatherers, i.e. superintendent of customs and tribute in the district of Jericho famed for its balsam, and so rich. The Lord had shortly before encountered the rich young ruler, so loveable, yet lacking one thing, the will to part with his earthly treasure and to take the heavenly as his portion. He had said then, "how hardly shall they that have riches enter into the kingdom of God"; yet to show us that "the things impossible with men are possible with God" (Luke xviii. 18-27), and that riches are not an insuperable barrier against entrance into heaven, the case of the rich yet saved Z. follows. Holding his commission from his Roman principal contractor to the state (*publicanus, maniceps*) to collect the dues imposed by Rome on the Jews, Z. had subordinate publicans under him. The palm groves of Jericho and its balsam gardens (now no longer existing) were so valuable that Antony gave them as a source of revenue to Cleopatra, and Herod the Great redeemed them for his benefit. Z. "sought to see Jesus who He was." Evidently Z. had not seen Jesus in person before, but had heard of His teachings and miracles; so his desire was not merely from curiosity; as in the case of the young ruler, desire for "eternal life" entered into his wish to see the Saviour, but unlike the rich young ruler he had no self-complacent thought, "all the commandments I have kept from my youth up"; sense of sin and need on the contrary were uppermost in his mind, as the sequel shows. Z. could not see Jesus "for the press, because he was little of stature"; but where there is the will there is a way; he ran before (eagerness and determination, Heb. xii. 1; but God's love ran first toward Z., Luke xix., xv. 20), and climbed up into a sycamore to see Jesus as He was to pass that way. Etiquette and social rank would suggest such an act was undignified, but faith outweighs every other consideration. Jesus, on reaching the spot, singled him out among all the crowd for His regard. He looked up and saw Z., as His eye had rested on Nathanael under the figtree (John i. 48); "Zachæus (Z. could not but have joyfully wondered at being thus accosted by name, though a stranger before: John x. 3, Isa. xliiii. 1, Rev. ii. 17, iii. 12), make haste, and come down, for to day (Heb. iv. 7, iii. 13; 2 Cor. vi. 2) I must (for thy salvation, ver. 10, John iv. 4) abide at thy house" (John xiv. 23). Z. made haste (Ps. cxix. 60; contrast Felix, Acts xxiv. 25, the Athenians, xvii. 32) and came down (so we must, 2 Cor. x. 4, 5) and received Him joyfully (Rev. iii. 20, Acts xvi. 34).

What a contrast to his joy, humility, and faith was the murmuring of the self-righteous bystanders, "He is gone to be guest with a sinner," self invited, not merely as before eating with such by special invitation: (Luke xv. 2, chap. v. 29, 30) a further loving condescension. Z. "stood" with prompt and deliberate purpose, and said, "Behold, Lord, the half of my goods I give to the poor (now that I know Thee as my all; not I have given, which would savour more of the self-righteous Pharisee, Luke xviii. 11; heretofore Z. often had taken wrongfully rather than given charitably; now he resolves from this moment to be a new man, 2 Cor. v. 17; contrast the ruler's disinclination to Christ's testing command, 'sell all that thou hast and give to the poor,' Luke xviii. 22; and if I have taken anything (i.e. whatsoever I have taken, confessing now past takings) from any man by false accusation I (now) restore him fourfold," an ingenuous confession and voluntary restitution; so the law (Exod. xxii. 1). True faith always works by love, and brings forth fruits meet for repentance. Z., as his name and Jesus' subsequent declaration imply, was an Israelite. Jesus said then *in respect to him*, directing His words to the bystanders, "this day is salvation (embodied in Jesus, whose name means *Jehovah Saviour*) come to this house, forasmuch as he also is a son of Abraham, both by birth and by faith (Gal. iii. 7; Rom. iv. 11, 12, 16). The very day of conversion may often be known (Phil. i. 5, Acts ii. 41). The believer tries and often succeeds in bringing his household to Christ (Acts xvi. 34, x. 2, 33, 44, 48). "For the Son of man (sympathising therefore with man, however fallen by sin) is come to seek (Z. sought Jesus, Luke xix. 8, only because Jesus first sought Z.) and to save that which was lost." The Lord stayed all night at the house of Z., as the Greek implies: ver. 5, 7 (*meinaí . . . katulusai*). A Z. lived at Jericho at this time, father of the celebrated Rabbi Jochanan ben Zachai.

Zacchur. A Simeonite of Mishma's family (1 Chron. iv. 26). Father of Shimei.

Zaccur. 1. Father of Shammua the Reubenite spy (Num. xiii. 4). 2. A Merarite Levite, son of Jaashai (1 Chron. xxiv. 27). 3. Son of Asaph (1 Chron. xxv. 2, 10); "prophesied according to the order of the king"; over the third division of the temple choir (Neh. xii. 35). 4. Son of Imri; aided at the wall (Neh. iii. 2). 5. A Levite, signed the covenant (Neh. x. 12). 6. A Levite, father of Hanan (Neh. xiii. 18).

Zachariah = remembered by Jehovah. 1. Son of Jeroboam II., fourteenth king of Israel. Last of Jehu's line, according to the prophecy (2 Kings x. 30). Did evil in the sight of Jehovah as his fathers, worshipping Jeroboam's calves. Reigned only six months. Slain by the conspirator Shallum (2 Kings xiv. 29, xv. 8-10), 772 B.C. [See, on the chronology of the kings, ISRAEL.] 2. Father of Abi or Abijah, Hezekiah's mother

(2 Kings xviii. 2); Zechariah in 2 Chron. xix. 1.

Zacharias. 1. Father of JOHN THE BAPTIST [see] (Luke i. 5). Of the course of Abia or Abijah, eighth of the 24 (1 Chron. xxiv. 10); walking with Elisabeth his wife "in all the commandments and ordinances of the Lord blameless." His lot was to burn incense, the embodiment of prayer (whence also during the burning of incense the whole people prayed: Rev. viii. 3, 4, Ps. cxli. 2), and esteemed so honourable an office that the same person (say the rabbins) was not allowed to discharge it twice. His unbelief ("whereby shall I know this, seeing I am old?" etc.) at the angel's announcement of John's birth was retributively punished by dumbness (contrast Ps. cxvii. 10, 2 Cor. iv. 13), a warning to Israel whose representative he was of the consequences of unbelief if the nation should reject the gospel just coming; just as Mary on the contrary was an example of the blessedness which would flow if they believed (Luke i. 45, 46). Faith (dictating the name for his son given by the angel: ver. 13, 63, 64) opened his mouth, as faith shall cause Israel in the last days to confess her Lord, and the veil on her heart shall be taken away (2 Cor. iii. 15, 16). Then followed his song of thanksgiving under the Holy Ghost, as Israel shall sing when turned to the Lord according to "the oath which He swore to our father Abraham," etc. (Luke i. 68-80, Isa. xii. 1-3, Zech. xii. 10). "The horn of salvation in the house of David" contrasts beautifully with "the little horn" or antichrist destroying Israel before Messiah shall appear for Israel's help (Dan. vii. 8, viii. 9-14, xi. xii. 1-3).

2. Son of Barachias (Matt. xxiii. 35). The same as the son of Jehoiada; Joash ungratefully forgetting that he owed his throne to Jehoiada slew Z. for his faithful reproof: "Why transgress ye the commandments of Jehovah, that ye cannot prosper? because ye have forsaken Jehovah, He hath also forsaken you." By Joash's command they stoned Z. "in the court of the house of Jehovah!" And to it the tradition may be due which assigns the tomb in the valley of Jehosaphat to Z.



TOMB OF ZACHARIAS.

Contrast Jehoiada's reverent care not to slay Athaliah in the temple precincts (2 Chron. xxiii. 14, xxiv. 20-23, 25). Joash slew other "sons" of Jehoiada besides Z. "The Lord look upon it and requite it" was the martyr's dying sentence, which Jesus refers to as about to be executed on Israel; "that upon you may come all the righteous blood shed upon the earth from the blood of Z., son of Barachias, whom ye slew between the temple and the altar," &c. in the

interior court of the priests, in which was the altar of burnt offerings. As Z.'s prayer for vengeance is the judicial side of God's word by His prophets (Rev. vi. 9-11, Luke xviii. 7), so Stephen's prayer is the gospel loving side of it (Acts vii. 60). Though Urijah was slain subsequently to Z. (Jer. xvi. 23), yet Z. is *the last as the canon was arranged*, Chronicles standing in it last; Christ names Z. as the last and Abel as the first martyr in the Scripture canon. Barachias may have been a second name of Jehoiada, meaning "the blessed," because he preserved David's house in the person of Joash from the murderous Athaliah, slew her, and restored the rightful king. However, as "son of Barachias" does not occur in Luke xi. 51, perhaps the words in Matthew were a marginal gloss, confusing this Z. with Zechariah the prophet, son of Berechiah.

Zacher. One of Jehiel's sons (1 Chron. viii. 31). In 1 Chron. ix. 37, Zechariah.

Zadok. 1. Son of Ahitub, of the house of Eleazar, son of Aaron (1 Chron. xxiv. 3). Joined David at Hebron after Saul's death, with 22 captains of his father's house. At Absalom's revolt Z. and the Levites bearing the ark accompanied David in leaving Jerusalem, but at his request returned with the ark and along with Hushai and Abiathar became David's medium of knowing events passing in the city, through Jonathan and Ahimaas. At Absalom's death David desired Z. and Abiathar to persuade the elders of Judah to invite him to return (2 Sam. xv. xvii. xix. 11). Z. remained faithful in Adonijah's rebellion when Abiathar joined it. Z., with Nathan the prophet, anointed Solomon at Gihon by David's command (a second anointing took place subsequently: 1 Chron. xxix. 22). So Solomon put Z. instead of ABIA-THAR [see], fulfilling the curse on Eli (1 Sam. ii. iii.; 1 Kings ii. 27, 35, iv. 4; 1 Chron. xxix. 22). David made him ruler over the Aaronites (xxvii. 17); their number in xii. 27, 28, is said to be 3700 under Jehoiada. Z. did not survive to the dedication of Solomon's temple, but Azariah his son or grandson (1 Chron. vi. 8, 9) was then highpriest (1 Chron. vi. 10, 1 Kings iv. 2). His descendants continued in the highpriesthood (comp. 2 Chron. xxxi. 10, "Azariah of the house of Z. chief priest") till the time of Antiochus Eupator. The double highpriesthood of Z. and Abiathar answers to that of the chief priest and second priest (2 Kings xv. 18, Luke iii. 2 "Annas and Caiaphas being highpriest"); comp. 2 Chron. xxxi. 10, "Azariah the chief priest of the house of Z." Z. ministered mainly before the tabernacle at Gibeon (1 Chron. xvi. 39). Abiathar had charge of the ark in Jerusalem; so formerly Eleazar and Ithamar, Hophni and Phinehas, were joint chief priests. Even whilst the line of Ithamar in the person of Eli was foremost, Eleazar's house held its ground on a kind of parity, Ahitub, Z.'s father,

being called "ruler of the house of God" (1 Chron. ix. 11, Neh. xi. 11). 2. A second Z., son of a second Ahitub, son of Amariah; in king Amariah's time [see HIGHPRIEST]. Many links are omitted in these lists (1 Chron. vi. 12, ix. 11; Esra vii. 1-5); the repetition of the same names in a family is natural. 3. Father of Jerushah, king Uziah's wife (2 Kings xv. 33, 2 Chron. xxvii. 1). 4. Son of Baana, repaired the wall (Neh. iii. 4), signed the covenant (x. 21); a chief of the people, of the tribe of Judah (for Baana was a Netophathite of Judah, 2 Sam. xxiii. 29). Intermarriages of Judah with the tribe of Levi were frequent, whence Z. appears in Judah (Matt. i. 14). 5. Son of Immer, a priest; repaired over against his own house (Neh. iii. 29); of the 16th course (1 Chron. xxiv. 14). 6. Neh. xi. 11; 1 Chron. ix. 11. Son of Meraioth, son of Ahitub; some omission or error of copyists is suspected from comparing the list, Esra vii. 1-5, 1 Chron. vi. 2-14, where a Meraioth is grandfather or great grandfather of Z. The name is equivalent to the "Justus" of Acts i. 23, xviii. 7, Col. iv. 11. 7. Set over the treasures by Nehemiah (xiii. 13) to distribute to brethren; "the scribe."

Zaham. Son of Rehoboam and Abihail, daughter or granddaughter to Eliab, David's eldest brother (2 Chron. xi. 19).

Zair=little. 2 Kings viii. 21. A place in Idumea where Joram discomfited Edom after having been first shut in, then cutting his way through; 2 Chron. xxi. 9, omit Z. and have instead *in sarato*, "with his captains."

Zalaph. Father of Hanan (Neh. iii. 30).

Zalmon. An Ahobite, of David's guard (2 Sam. xxiii. 28); in 1 Chron. xi. 29, Ilai.

Zalmon, a mound=shady. "Black forest," a wooded hill near Shechem, from which Abimelech brought boughs to burn the tower of the city (Jud. ix. 48). [See SALMON.] Dalmanutha is thought a corruption of Z.

Zalmonah. The stage in Israel's wilderness journey next after mount Hor (Num. xxxiii. 41) on the march from Kadesh round Edom. From *zelem*, "image"; where the brazen serpent was set up. Same as Ma'an or Alam Na'an (Von Raumer, E. of Petra, one of the largest villages on the Mecca route, abounding in water and vineyards; where Israel, as pilgrims in our days, might traffic for provisions. Others place Z. in the wady Ithm, which runs into the Arabah near Elath).

Zalmonna. One of the two kings (*malkeey* as distinguished from the *princes, sarcey*) slain by GIDRON [see] for having slain Gideon's brothers in cold blood (Jud. viii. 13, 5, 12, 26). The term in Josh. xiii. 21 is "princes" (*nesiee*); *sakentim* "sheikhs" in Num. xxiii. 4, 7 "elders," "kings" xxxi. 8.

Zamzummins. Deut. ii. 20. A giant race identified with the Zuzim of Gen. xiv. 5. Then "Him" would

be the chief city of the Zuzim and the root derivation of Ammon's capital, Rabbath Ammon. They dwelt where Ammon, having dislodged them, afterwards dwelt when Israel invaded Canaan. E. of the modern rich and undulating Belka, whence the Amorites expelled Moab. Z. was the Ammonite name for the Rephaim, N.E. of Jordan, Persea; the Rephaim once extended S.W. as far as the valley of the Rephaim near Hinnom and Bethlehem, S. of Jerusalem.

Zanoah. 1. A town in the low hill country (shephelah) of Judah (Josh. xv. 34, Neh. xi. 30; repairers of the wall, iii. 13). Zanaa in Jerome's Onomasticum as in the district of Eleutheropolis on the way to Jerusalem. In Van de Velde's map N. of the wady Ismail, two miles E. of Zareah and four N. of Yarmuk. Jekuthiel, father or founder of Z., was son of Jehudijah the Jewess and Mered; Mered's other wife being BITHIAH [see], Pharaoh's daughter. Israelites from Egypt probably colonized Z. 2. Za'nutah is probably identical with another Z.; a town in the mountain region of Judah (Josh. xv. 56), enumerated with Maon, Carmel, and Ziph S. of Hebron.

Zaphnath Paaneah. Egyptian title of Joseph, *Zfantanch*; from *zaf* "corn food," *nt* "of," *anch* "life" (Gen. xii. 45). Cook, in Speaker's Comm., Harkavy, from *zaf* "food," *net* "saviour," *paaneh* "life." So a scholium on LXX. "saviour of the world." Not as Heb. interpreters (Josephus Ant. ii. 6, § 1) "revealer of secrets."

Zara, or ZARAH. Son of Judah by Tamar (Gen. xxxviii. 30, xlvii. 12; Matt. i. 3).

Zareah. Neh. xi. 29, the Heb. form which A. V. elsewhere inaccurately renders ZORAH or ZOREAH (1 Chron. ii. 53), ZAREATHITES.

Zared, or Zerod (more accurately), VALLEY OF; or brook or watercourse of (Num. xxi. 12, Deut. ii. 13, 14). Running into the Dead Sea at the S.E. corner: the boundary between the districts of Jebel and Kerek; now wady *el Ahsy*, between Moab and Edom (Robinson Bib. Res., ii. 157), containing a hot spring called by the Arabs "the bath of Solomon." The limit of Israel's wandering; marking the time of the wilderness sojourn on one side as Kadesh did on the other. The Speaker's Commentary identifies it with wady *Ain Franjy*, the main upper branch of wady Kerak; the first western brook that crossed Israel's line of march. So the name marked an era in their progress; and the summons to cross it is noted in Deut. ii. 13, 14. *Zered* means "osier"; and wady *Safsaf*, "WILLOWS BROOK" [see], is given to the tributary joining wady *Ain Franjy* below Kerak. All the generation of the men of war had passed away by the time they reached Z., fulfilling Num. xiv. 23, that none of them should see the land. From the high ground on the other side of Z. (if wady Kerak) a distant view of the promised land and even of Jerusalem might be obtained.

Zarephath = *tzarfa*. Elijah's resi-

dence during the drought (1 Kings xvii. 9, 10); belonging to Sidon. A Canaanite, i.e. Phœnician city (Obad. 20). Sarepta in Luke iv. 26. The name means *smelting shop*. Now *Surafend*, a tell or hill, with a small village, seven or eight miles from Sidon, near the Zaharain river. The ancient town however was below on the shore; there ruins of a flourishing city are found, columns, marble slabs and sarcophagi, and a chapel of the crusaders on the presumed site of the widow's house.

Zaretan, ZARTHAN, ZEREDATHA. Josh. iii. 16. 1. Adam, the city by which the upper Jordan waters remained during Israel's passage, was "by the side of Z." The name still appears in the Arabic 'Ain Zahrah, three miles W. of Beisan. The Tell *Sarem* is a large mound three miles S. of Beisan. Much clay is found between this and Succoth (1 Kings vii. 46) Solomon cast in clay the brazen articles for the temple; in 2 Chron. iv. 17 ZEREDATHA. Knobel identifies Zarthan with Kurn *Sartabeh*. [See ADAM.]

Not far from this spot was apparently the "house of the ferry," which gave its name to Bethabara. Bethabarah is evidently the modern ford 'Abarah (i.e. *passage*) just above where the Jaldû river, flowing down the valley of Jezreel and by Beisan (Bethshean) debouches into the Jordan; here only the name is found, and nowhere else. Bethabara, "the house of the ferry," was beyond Jordan; but the ferry or ford was doubtless the place of Christ's baptism. The name and site did not originate from Christian tradition, for this makes the fords of Jericho the scene of John's baptisms (John i. 28). Christ could not possibly have travelled in one day (John ii. 1) 80 miles from the vicinity of Jericho to Cana; but He could easily have travelled 22 miles from the ford Abarah to Keft Kenna (Cana); no place on Jordan is nearer or more accessible to Cana. If with oldest MSS. we read "Bethany," John i. 28, the name will connect itself with Bashan and Batanaa, and the 'Abarah ford is near the hills of Bashan, whereas the Jericho fords are far away. (Pal. Expl. Qy. Stat., July 1878, p. 120, 121.)

Zareth-Shahar. One of Reuben's towns. Josh. xiii. 19, "in the mount of the valley" (*ha emek*). A Sara at wady *Zerka Main*, a mile from the Dead Sea, may now represent it. (Seezen.)

Zarhites. Descendants of Zerah son of Judah (Num. xxvi. 13, 20; Josh. vii. 17; 1 Chron. xxvii. 11, 13).

Zartanah. 1 Kings iv. 12. By Z. was Bethshean in the upper part of the Jordan valley; mentioned in the list of Solomon's commissariat districts.

Zatthu, ZATTU. Neh. x. 14. The sons of Z. were a family of laymen who returned with Zerubbabel (Ezra ii. 8, Neh. vii. 13). Some married foreign wives (Ezra x. 27).

Zaza. Son of Jonathan, a descendant of Jerahmeel (1 Chron. ii. 3).

Zebadiah. 1. A Benjaminite son of Beriah (1 Chron. vii. 17). 2. Son of Elpaal (1 Chron. 17). 3. Of the sons of Jehu Gedor, a Benjamite who dwelt with David at Ziklag (1 Chron. xii. 1). 4. Son of Asahel, Joab's brother (1 Chron. xvii. 7). 5. Son of Jehoshaphat (1 Chron. xvi. 8); returned with 8000 Ezra's caravan (Ezra viii. 8). 6. Priest, of the sons of Immer, who married a foreign wife (Ezra x. 18). 7. Third son of Meshelemiah, a Benjamite (1 Chron. xxvi. 2). 8. Son of Jehoshaphat, who dwelt in the cities of Judah (2 Chron. x. 8). 9. Son of Ishmael, an Ammonite of Judah under Jehoshaphat (Chron. xix. 11). Z. probably for the king, Amariah the high priest for the priesthood and ecclesiastical interests in the court consisted of priests, Levites, and chief men, which they jointly presided in, which decided all causes ecclesiastical.

Zebah. One of Midian's ten sons (Jud. viii. 5-21; Ps. lxxix. 5). Zebah and Zeeb were the two *generals* of Midian, slain by Ephraimites at the central ford of the Jordan (Jud. vii. 25). Zalmunna were their king, and Zalmunna were their king by Gideon at Karkor, high in the Hauran, whither they fled by the ford farther to the N. through Gilead. Their mother was his brothers (*three at least* the dual but plural is used) was what, in spite of hunger and distress, especially stimulated Gideon's such keenness in the pursuit.

Zebaim. The sons of Pocherai of Z. which some identify with BOIM; others transl. *Pocherai tzebaim*, "the snarer (hunter) of roes" (Ezra ii. 57, Neh. vi. 25).

Zebedee. A fisherman of Galilee, father of James and John. Circumstances, for he owned and hired servants (Matt. x. 20). Salome his wife followed to Jesus (Matt. xxvii. 56, Mark xv. 40, 41). His discipleship and favourable disposition towards Christ appear in his name without objection his sons James and John at Christ's call; Zebedei (*Jehovah*) is equivalent in name to JOHN (*gift or favour of Jehovah*) the father naturally giving his name similar in meaning to John's acquaintance with A. highpriest implies the good position of the family. In Matt. 21, at the call of James and John, he was alive; at Matt. xx. 20 the phrase "the mother of Zebedee" implies Z. was no longer for otherwise she would be the wife of Z. or the mother of James and John. In Matt. 21 the request, "Lord, suffer me to visit my father (and wait till the day) and bury my father," may refer to Z.; for the name "Zebedee" was given to but the boat contained all the disciples (Mark 37, viii. 23). If so, it will be a signed coincidence marking the greatness (Blunt Undes. Coinc.,

Zebina. One of the sons of Nebo; took a foreign wife (Esa. x. 43).

Zebul, valley (*gee*) Of = *hyenas*.

1. A ravine (E. of Michmash) toward which the border looked, by way of which one company of Philistine marauders went. Z. lay "toward the wilderness" (the uncultivated mountain sides between the central district of Benjamin and the Jordan valley). The path from Jericho to *Mukhamas* (Michmash) runs up a gorge called by an exactly equivalent name, *Shuked Dubba*, "ravine of the hyena" (1 Sam. xiii. 18). 2. Zeboim (without the Heb. *ayin*) = *gaselles*; one of the four cities of the plain; destroyed with Sodom, Gomorrah, and Admah (Gen. x. 19, xiv. 2; Deut. xix. 23; Hos. xi. 8). Schem-eber was its king.

Zebudah. Daughters of Pedaiah of Rumah; Josiah's wife, Jehoiakim's mother (2 Kings xxiii. 36).

Zebul. Chief man of Shechem; Abimelech's officer, acting for his interests against the native Canaanites and GAAL (see). When Abimelech defeated the latter, Z. thrust out Gaal and his brethren from Shechem (Jud. ix. 23, 30, 36, 38, 41). A zealous servant to an unscrupulous master.

Zebulun. [See ISSACHAR.] Tenth of Jacob's sons, sixth and last of Leah's sons (Gen. xxx. 20, xxxv. 23, xlv. 14). Named from Leah's anticipation, "now will my husband dwell (*isbeleus*) with me, for I have borne him six sons." Jacob's blessing (Gen. xlix. 13) was, "Z. shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Sidon." Z. reached from the sea of Gennesareth to mount Carmel, and so nearly to the Mediterranean. Its most westerly point reached to mount Carmel, which brought it nigh Zidonias, the territory of Tyre and Sidon. The language of Genesis is such as no forger would from after history put as a prophecy. Though substantially accurate it suggests more of a maritime coast as belonging to Z. than after facts would have prompted. Z. had no seacoast, yet reached close to the Mediterranean, and actually coasted the sea of Gennesareth; the rich plain now the *Buttauf* was in its territory. Z. was far from Sidon yet bordering towards it. Z. possessed the fisheries of lake Tiberias or the sea of Gennesareth. So Moses' blessing (Deut. xxxiii. 18), "rejoice Z. in thy going out," i. e. in mercantile and shipping enterprise; "and Issachar in thy tents"; both tribes should rejoice in their undertakings abroad and at home, in their work and in their rest. "They shall call the peoples to the mountain (of the Lord's inheritance, Exod. xv. 17); there they shall offer sacrifices of righteousness"; instead of making their abundance into mammon they would consecrate it to the Lord. Typically there is a reference to the conversion of the Gentiles; Isa. lx. 5, 6, lxvi. 11, 12, "the abundance of the sea shall be converted," etc.; and to Jesus the true Light, ministering most in Galilee, the land of Z. and Naphtali, the darkest and

most Gentilized part of Palestine. "The way of the sea," the great road from Damascus to the Mediterranean, traversed a good part of Z. (Isa. ix. 1, 2; Matt. iv. 12, 16.) The "treasures hid in the sand" are the riches of the sea in general; possibly too referring to the then precious



GLASS BLOWERS.

glass manufactured from the sand of these coasts (Tacitus, H. v. 7; Pliny, H. N. v. 17, xxxvi. 65; Josephus, B. J. ii. 10, §2; Job xxviii. 17). The precious purple dye too was extracted from the murex.

In the wilderness Z. was one of the foremost, marching with Issachar and Judah under the standard of Judah. Distinguished in the contest with Jabiu as "jeoparding their lives unto the death in the high places of the field," lit. "despised life even unto death" at the call of futherland. Jud. v. 14, 15, 18, "out of Z. came they that handle the pen of the writer" [see WRITING]; rather "marchers with the staff of the musterer." David at Ziklag was joined by "50,000 of Z. such as went forth to battle, expert in war, with all instruments of war, which could keep rank ('closing up together'; comp. Phil. ii. 2, Matt. vi. 24), not of double heart." Such spiritually are the soldiers whom Jesus seeks (1 Chron. xii. 33). They contributed with Issachar and Naphtali "bread on asses, camels, mules, and oxen; meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep abundantly," to entertain David's adherents (ver. 40; contrast Ps. xii. 2).

Z. had three sons heads of houses (Gen. xli. 14, Num. xvi. 26). The tribe had four of its cities assigned to Merarite Levites. Elon the judge (Num. xii. 11, 12) was of Z. Some of this tribe accepted Hezekiah's touching invitation to the passover after the fall of the northern kingdom (2 Chron. xxx. 10, 11, 18). In Ps. lxxviii. 27 Z.'s princes represent the N. as Judah's princes represent the S. of Israel in the procession of the ark to Zion after Ammon's overthrow (2 Sam. xi. 11, xii. 26-31). Z. shall share in the final restoration (Esek. xlvi. 26, 27, 33; Rev. vii. 8). Its strongholds long withstood the Romans in the last Jewish war. It shared with Issachar in the possession of Tabor.

Zechariah. 1. Eleventh of the 12 minor prophets. Son of Berechiah, grandson of Iddo; Ezra (v. 1, vi. 14) says son of Iddo, omitting Berechiah the intermediate link, as less known, and perhaps having died early. Z. was probably, like Ezekiel, priest as well as prophet, Iddo being the priest who returned with Zerubbabel and Joshua from Babylon (Neh. xii. 4, 16). His priestly birth suits the sacerdotal character of his prophecies (Zech. vi. 13). He left Babylon, where he was born, very young. Z.

began prophesying in youth (Zech. ii. 4), "this young man." In the eighth month, in Darius' second year (520 B.C.), Z. first prophesied with Haggai (who began two months earlier) in support of Zerubbabel and Shealtiel in the building of the temple, which had been suspended under Pseudo-Smerdis Artaxerxes (Esa. iv. 24; v. 1, 2; vi. 14). The two, "Haggai the prophet and Z. the son of Iddo" the priest prophet, according to a probable tradition composed psalms for the liturgy of the temple: Ps. cxxxviii., cxlvi.—cxlviii., according to LXX.; Ps. cxv., cxvii. [see NEHEMIAH] according to the Peshito; Ps. cxl. according to Vulg. The Hallelujah characterises the post exile psalms, it occurs at both beginning and end of Ps. cxlvi.—cl.; these are all joyous thankgivings, free from the lamentations which appear in the other post exile psalms. Probably sung at the consecration of the walls under Nehemiah; but Hengstenberg thinks at the consecration of the second temple. Jewish tradition makes Z. a member of the great synagogue. [See ZECHARIAH, BOOK OF.]

2. Firstborn son of Meshelemiah, a Korhite, keeper of the N. gate of the tabernacle under David (1 Chron. ix. 21, xxvi. 2, 14, "a wise counsellor"). 3. One of the sons of Jehiel (1 Chron. ix. 37); in viii. 81 Zaicher. 4. A Levite in the tabernacle choir under David, "with psalteries on Alamoth" (1 Chron. xv. 20); of the second order of Levites (ver. 18), a porter or gate-keeper. 5. One of Judah's princes under Jehoshaphat, sent to teach the law of Jehovah in Judah's cities (2 Chron. xvii. 7). 6. Son of Jehoada, and so cousin of king Joash whom Jehoada saved from Athaliah (2 Chron. xxiv. 20) [see ZACHARIAS]. 7. A Kohathite Levite under Josiah, an overseer of the temple repairs (2 Chron. xxxiv. 12). 8. Leader of the sons of Pharoeh, returned from Babylon with Ezra (Eza viii. 3). 9. Son of Bebai; also returned, leading 28 males, with Ezra (Eza viii. 11). 10. A chief, summoned by Ezra to the consultation at the river Abava, before the second caravan returned (Eza viii. 16); at Ezra's left, in expounding the law (Neh. viii. 4). 11. Of Elam's family; married a foreign wife (Neh. x. 26). 12. Ancestor of Uthai or Athaliah (Neh. xi. 4). 13. A Shilonite, ancestor of Maaseiah (Neh. xi. 5). 14. A priest, son of Pashur, ancestor of Adaiah (Neh. xi. 12). 15. Representing Iddo the priest's family, in the time of Joiakim, son of Jeshua (Neh. xii. 16); probably the same as Z. the prophet, son (descendant) of Iddo. 16. A priest, son of Jonathas, blew the trumpet at the dedication of the city wall (Neh. xii. 35, 41). 17. A Reubenite chief in Tiglath Pileser's time, at Israel's captivity (1 Chron. v. 7). 18. A priest who blew the trumpet in the procession of the ark (1 Chron. xv. 24). 19. Son of Isshiah or Jesiah (1 Chron. xxiv. 25). 20. Hosab's fourth son (1 Chron. xxvi. 11). 21. A Manassite, father of Iddo, chief in Gilead under David (1 Chron. xxvii. 21). 22. Father of Jahaiel

(2 Chron. xx. 14). **23.** Son of Jehoshaphat (2 Chron. xxi. 2), slain by Jehoram. **24.** Ussiah's prophetic counsellor (2 Chron. xxvi. 5), "who had understanding in the visions of God" ("who had insight into seeing of God"); comp. Dan. i. 17; as this phrase is not equivalent to "who had prophetic visions from God," but to such "seeing of God" as was granted to the elders of Israel in Exod. xxiv. 10, it is better to read *beireath* for *birath*; so LXX., Syr., Targ. Arab., Raschi, Kimchi, etc., "who was (his) instructor in the fear of God." **25.** Father of Abijah or Abi, Hezekiah's mother (2 Chron. xxix. 1). **26.** One of Aseph's family who joined in purifying the temple under Hezekiah (2 Chron. xxx. 13). **27.** A ruler of the temple under Josiah (2 Chron. xxxv. 8), "the second priest" next to Hilkiah the highpriest (xxiv. 9; 2 Kings xxv. 18). **28.** Son of Jeberchiah, taken by Isaiah as one of the "faithful witnesses to record" when he wrote concerning Maher-shalhash-baz ("hasting to the spoil he hasteth to the prey"). The other witness was Uriah, or URIAH [see], a priest, whom AHAS [see] used as his tool in copying the Damascus altar. As Isaiah, in order to enforce upon Ahas' attention the truth symbolised, viz. that Assyria whom Ahas trusted would soon prey upon Judah, chose one witness from the king's bosom friends, so it is likely Z. the other witness was also a bosom friend of Ahas. Now 2 Kings xviii. informs us that the mother of Hezekiah, son of Ahas, was Abi daughter of Z.; hence it appears Ahas was Z.'s son in law; Isaiah naturally chose him as the other of the two witnesses. The undesigned coincidence between the prophet Isaiah (viii. 2) and the independent historian (2 Kings xvi. 10, xviii. 2) confirms the genuineness of both. (See Blunt's *Undes. Coincid.*, ii. 2.) Thus **27** will be the same person as **25**; else he may have been the same as **26**.

Zechariah, Book of. The Jewish saying was, "the spirit of Jeremiah dwelt in Zechariah." Like Ezekiel and Daniel Zechariah delights in symbols, allegories, and visions of angels ministering before Jehovah and executing His commands on earth. Zechariah, like Genesis, Job, and Chronicles, brings Satan personally into view. The mention of myrtles (representing the then depressed Jewish church, Zech. i. 11) accords with the fact of their non mention before the Babylonian exile (Neh. viii. 15); contrast the original command as to the trees at the feast of tabernacles, "palms and willows of the brook"; Esther's name Hadassah means "MYRTLE" [see]. Joshua's filthy garments (Zech. iii.) were those assumed by the accused in Persian courts; the white robe substituted was the caftan, to this day put upon a state minister in the East when acquitted. Some forms and phrases indicate a late age (as *achath* used as the indefinite article). Zechariah encouraged the Jews in rebuilding the temple by unfolding the

glorious future in contrast with the present depression of the theocracy. Matthew (xxvii. 9) quotes Zech. xi. 12 as Jeremiah's words. Doubtless because Zechariah had before his mind Jer. xviii. 1, 2, xxxii. 6-12; Zechariah's prophecy is but a reiteration of the fearful oracle of Jer. xviii., xix., about to be fulfilled in the destruction of the Jewish nation. Jeremiah, by the image of a potter's vessel (the symbol of God's absolute power over His creatures: Rom. ix. 21; Isa. xlv. 9, lrv. 8), portrayed their ruin in Nebuchadnezzar's invasion. Zechariah repeated this threat as about to be fulfilled again by Rome for their rejection of Messiah. Matthew, by mentioning Jeremiah, implies that the field of blood now bought by "the reward of iniquity" in the valley of Hinnom was long ago a scene of doom symbolically predicted, that the purchase of it with the traitor's price renewed the prophecy and revived the curse.

The mention of Ephraim and Israel as distinct from Judah, in chaps. x.—xiv., points to the ultimate restoration, not only of the Jews but of the northern Israelite ten tribes, who never returned as a body from their Assyrian captivity, the earnest of which was given in the numbers out of the ten tribes who returned with their brethren of Judah from the Babylonian captivity under Cyrus.

There are four parts: (I.) Introduction (Zech. i. 1-6), a warning resting on the previous warnings of Haggai (chap. i. 4-8). (II.) Symbolical (Zech. i. 7-vi.), nine visions in one night. (III.) Didactic (Zech. vii., viii.), answer to a query of Bethelites concerning a certain fast. (IV.) Prophetic (Zech. ix.—xiv.). In the second part the interpretation of the visions is given by the angel who knows Jehovah's will, intercedes with Jehovah for Israel, and by whom Jehovah speaks (Zech. i. 9), "the angel that talked with me," or "in me"; comp. 1 Pet. i. 11, "the Spirit of Christ which was in the prophets." The Angel of Jehovah, the Man upon the red horse among the myrtle trees, is apparently identical with the interpreting angel through whom Jehovah communicates with His servants (Zech. i. 8, 10, 11, 12). The Angel of Jehovah is the Second Person in the Godhead. The first vision represents Jehovah's messengers announcing that after walking to and fro through the earth they found it at rest (in contrast to and counterworking Satan who "walks to and fro upon the earth" to hurt the saints, Job i. 7); this secure rest of the heathen earth is the interceding Angel's plea for the desolate temple and Judah, and elicits Jehovah's great jealousy for Zion, so that He returns to her with mercies, and with judgments on the heathen oppressor (Hag. ii. 20-23).

The second vision states how Jehovah will repair Jerusalem's breaches, viz. as the four (the four cardinal points of the horizon marking world-wide extension) great world powers, Babylon, Medo-Persia, Greece, Rome, scattered Judah and Israel, so four "destroying artificers" shall

fray (strike terror into) and cast out the horns of the Gentiles which lifted up their horn over Judah (Pa. lxxv. 4, 5; Ezek. xxxiv. 21; Luke xxi. 24). The third vision is the man with line measuring Jerusalem; Messiah, his coming Restorer (Ezek. xl. 8, xli. 42). Instead of Jerusalem's past limiting wall, her population shall spread out beyond into the open country and need no wall, Jehovah Himself being "a wall of fire round about, and the glory in the midst of her" (Zech. ii. 1-5; Ezek. xxxviii. 11). The next two (fourth and fifth) visions (Zech. iii., iv.) show Joshua the highpriest's (representing Jerusalem) trial and vindication against Satan, being justified by Jehovah through Messiah the Righteous Branch, though unclean in himself (comp. Ps. cix. 6, 31; Luke i. 11; Jude 9, 23; Rom. viii. 33, 34; Isa. lxiv. 6, lvi. 10, lvi. 21; Rev. xix. 8; Luke xv. 22). Jehovah saith "I have laid the (foundation) stone (as the chief architect) before (in the presence of) Joshua," by the hand of Zerubbabel, so that your labour in building the temple shall not be in vain. Antitypically Christ is the stone (Pa. cxviii. 22; Isa. xxviii. 16; Dan. ii. 45; 1 Cor. iii. 11; 1 Pet. ii. 6, 7). The "seven eyes upon the one stone" are carved on it; not so much the eyes of the Father (the eye symbolising providence, seven perfection) and of angels and saints ever fixed on Him (Zech. iv. 10; 1 Tim. iii. 16; John iii. 14, 15, xii. 32, viii. 66), as His own sevenfold fulness of grace, and of the Spirit's gifts put "upon Him" by God, so that "He shall not judge after the sight of His eyes" (Isa. xi. 2, 8, xlii. 1; John i. 18, iii. 34; Col. i. 10, ii. 9); He is the living stone who not only attracts the eyes of His people, but emits from Himself all illumination. Contrast the "little horn" with the "eyes of a man" (Dan. vii. 8). The fifth vision (Zech. iv. 1-9), the candlestick or chandelier with seven lights, fed by seven tubes apiece, borrowed from the tabernacle (Exod. xxv. 31, etc.), implies that the real motive power in the work of God (as Zerubbabel's building of the temple) is God's Spirit. The seven times seven imply the manifold modes by which the Spirit imparts grace to the church in her manifold work of enlightening the world. The "two olive trees" supplying oil to the "bowl" answer to the Holy Ghost supplying with infinite fulness Jesus the fount (bowl) at the head of the church, for the twofold function of bringing the grace of atonement as our Priest, and of sanctification and glorification as our King. Every mountain in Zerubbabel's way must yield; so, antitypically, the "destroying mountain" antichrist (Jer. li. 25; Dan. ii. 34, 45; Matt. xxi. 44; Isa. xl. 4, xlix. 11) must give place to the "stone cut out of the mountain without hands"; and the top stone shall crown the completed church "with shoutings, Grace, grace unto it."

The sixth vision (Zech. v. 1-11) is the curse upon a flying roll, recorded

against sin, over Judaea primarily and ultimately the whole earth; it shall extirpate the fraudulent and perjurers; comp. in Zechariah's time Neh. xiii. 10, Mal. iii. 5, 8. *Seventh vision.* The woman in the ephah symbolises wickedness and idolatry removed for ever from the Holy Land to Babylon (whence Israel is redeemed), there to mingle with kindred elements. The ephah, their instrument of fraud, shall be the instrument of their punishment; idolatry and sin shall cease from Israel (Isa. ii. 18, iv. 4). *Eighth vision.* Four chariots, symbolising the fourfold dispensations of Providence as regards the contact of the four great world powers with Judaea, come out from between the two mountains Zion and Moriah (the seat of the temple, representing the theocracy) where the Lord is (Zech. ii. 10), and whence He sends His ministers of judgments on the heathen; the red horses in one represent carnage; the black, sorrow and famine (Rev. vi. 5, 6); the white, joy and victory; the grised or piebald, a mixed dispensation, partly prosperity, partly adversity; all alike working together for good to Israel. The red go northward to bathe in blood, Babylon; the white go north after the red, to conquer Medo-Persia; the grised go south to deal with Greco-Macedonian Egypt; the bay or rather *feet* "walk to and fro through the earth" to counterwork "Satan's going to and fro in the earth" in connection with Rome, the last of the four world powers (Job i. 7; 2 Thess. ii. 8, 9; 1 Tim. iv. 1). *Ninth vision.* The double crowning of Joshua symbolises the union of the priesthood and kingship in Messiah (Zech. vi. 13; Ps. cx. 1, 2, 4; Heb. v. 10, vi. 20, vii. 1-21). The crowns were made of silver and gold, presented for the temple by Heldai, Tobijah, and Jedaiah, coming from Babylon, and should be deposited in the temple as a memorial of the donors until Messiah appear; and as typifying Israel's return from afar to the King of the Jews at Jerusalem (Isa. lx. 9), and secondarily the conversion of the Gentiles from "far off" (Zech. vi. ii. 11, viii. 22, 23; Isa. lx. 10, lvii. 19).

The didactic part (chap. vii., viii.) lays down that God loves obedience rather than fasting; the fate of Israel's fathers, but still more God's present promise of coming blessedness to Jerusalem, should stimulate the Jews to obedience, even as adversity attended them whilst neglecting to build the temple.

Prophetic (ix.—xiv.). Alexander's conquests in Syria and Philistia (ix. 1-8). God's people safe because her King cometh lowly, yet showing Himself a Saviour and about to create universal peace (ver. 9, 10). The Maccabean deliverance a type hereof (11-17). The Jewish exiles in affliction in Egypt, Greece, etc., under Alexander's successors, especially Antiochus Epiphanes who profaned the temple, slew thousands, and enslaved more, should be delivered under the Maccabees by looking

to the Lord. Antitypically so shall Israel be delivered from her last oppressor, antichrist, by looking to Messiah. Chap. x. urges prayer, and promises in answer to it rulers coming out of themselves (the Maccabees, Judah's governors and deliverers from Antiochus, typifying Messiah), conquest of enemies, restoration of both Israel and Judah in their own land in lasting peace. Chap. xi. foretells the destruction of the second temple and Jewish polity for the rejection of Messiah (ver. 4, 7, the "flock" doomed to slaughter by Rome, whom Messiah "fed," but they rejected Him "the Bread of life"). The Roman buyers (*quononeshen*, A. V. "possessors") did "not hold themselves guilty," as they were but the instruments of God's righteous vengeance (Jer. l. 7). Judah's "own shepherds" (ver. 3, 5, 8) by selfish rapacity sold their country to Rome (John xi. 48, 50). The climax was the sale of Messiah through Judas to Rome for 30 pieces of silver (ver. 13). The breaking of the two staves Beauty (Israel's peculiar excellence above other nations: Deut. iv. 7; Dan. viii. 9, xi. 16; Ps. cxlvii. 19, 20; and the temple beauty of holiness, xxix. 2) and Bands (the brotherhood between Judah and Israel: Neh. x. 29) answers to the destruction of the temple, which constituted the chief visible beauty and tie of brotherhood uniting the nation. Not even Titus could save the temple from the fury of his soldiery, Julian was unable to rebuild it. The three shepherds (Zech. xi. 8) cut off in one month answer to the three last princes of the Ammonsean line, Hyrcanus, Alexander, and Antigonus (the last conquered by Rome and Herod, and slain by the executioner, 34 a.c.), whose violent death in a brief space transferred Judaea from native princes to the foreigner. Henceforth God's covenant was not "with all the people" but only with the elect (ver. 10, 11). When Messiah demanded His "price" for pastoral care of Israel during the whole theocracy, and especially in the three and a half years of His ministry in person, they gave only 30 shekels, the price of a gored bond servant (ver. 12, 13; Exod. xxi. 32). The despicable sum was cast to the temple potter, plying his trade in the polluted valley of Hinnom (2 Kings xxiii. 10) because it furnished clay, the scene of Jeremiah's (xviii., xix., Matt. xxvii. 9) symbolical prophecy as to the same period. The breaking of the bands between Israel and Judah, and between the members of Judah itself, illustrated in the fratricidal factions in Jerusalem's last siege, will last till the reunion (Rom. xi. 15). Jehovah gave them up to a foolish (wicked) shepherd (Zech. xi. 15-17) since they would not have the good Shepherd; viz. Rome heathen and papal, and finally the blasphemous antichrist (John v. 43; Dan. xi. 35-38, xii. 1, ix. 27; 2 Thess. ii. 8-12; Rev. xiii. 5, 6, 13-18). But he shall perish, and Judah and Israel be saved. Zech. xii. foretells that Jerusalem shall be the instrument of God's judgment on her foes, after that He pours on her the spirit

of grace and supplication. Chap. xiii. the cleansing of her sin and removal of her idolatry and the unclean spirit (Rev. xvii. 13, 1 John iv. 6). At Zech. xiii. 7 the prophecy of Messiah's betrayal (xi. 4, 10, 13, 14) is resumed, "Awake O sword against My Shepherd and against the Man that is My Fellow (*the mighty Man of My union, 'geber 'amithi,* one indissolubly joined by a common nature; contrast the Levitical law against injuring one's fellow. How extreme the need which required God not to spare His own Fellow: Rom. viii. 33), smite the Lord of hosts"; and the consequent punishment of the Jews. Zech. xiv. foretells Jerusalem's last struggle with the hostile world powers. Messiah-Jehovah shall save her and destroy the foe of whom the remnant shall turn to Him reigning at Jerusalem. Such an interposition certainly did not take place at the last siege by Rome, though looked for by the zealots within Jerusalem; chap. xiii. 9 and xiv. must refer to the future. The reference to the glorious millennial feast of tabernacles to come is in undesigned coincidence with Zechariah's assisting Zerubbabel who kept the typical feast (xiv. 16; Ezra iii. 4, v. 1, 3).

The difference in style between the earlier and the last chapters (Zech. ix.—xiv.) is due to the difference of subject: the first eight being symbolical, occasionally oratorical and practical, the last six transporting the prophet into the glorious future; the style of the latter is naturally therefore more elevated. The notes of time in the former (i. 1, 7; vii. 1) and the references to the temple are accounted for through the prophet's busying himself here with his own time, but in the latter with the far off future. The same phrases recur in both: as "passeth by and returneth" (*me'obeer amishab*) in vii. 14, also in ix. 8; "to remove" (*he'ebir*), iii. 4, and xiii. 2; "the eye of God," iii. 9, iv. 10, ix. 1, 8; Israel's return from exile and ruling the foes, by the law of righteous retribution (ii. 10, ix. 13; also comp. ii. 10 with ix. 9, xiv. 4); Jehovah's coming to Zion and dwelling there. Comp. also similar phrases in ii. 9, 11, and xi. 11; ii. 4 and xiv. 10; viii. 20-23 and xiv. 16. Chaldaisms occur: *tsaba*, ix. 8; *raamah*, xiv. 10; *bahal*, *milles quesheth* (ix. 13) for *darak quesheth*. Zechariah, even in his later chapters, shows his familiarity with the prophets of the exile, Jeremiah and Ezekiel; Zech. ix. 2 alludes to Ezek. xxvii. 3; Zech. x. 3 to Ezek. xxiv. 17; Zech. xi. 4 to Ezek. xxxiv. 4; Zech. xi. 3 to Jer. xii. 5; Zech. xiii. 8, 9, to Ezek. v. 12; Zech. xiv. 8 to Ezek. xlvi. 1-12; Zech. xiv. 10, 11, to Jer. xxxi. 33-40; Zech. xiv. 20, 21, to Ezek. xiii. 12, xlv. 9. It is not necessary for unity of authorship that the introductory formulas of the first eight chapters should occur in the last six. The non-reference in the last six chapters to the completion of the temple, and to the Jews' restoration after captivity, is just what we should expect if those chapters were written long after the completion of

temple, and restoration of the Jews' polity, under different circumstances from the former eight chapters. The style is conversational or poetical, according to the theme. Explanations accompany the enigmatical symbols. The prose is diffuse and abounds in repetitions, the rhythm somewhat uneven, and the parallelism not always symmetrical. But Zechariah is often elevated, as the earlier prophets; and the style generally accords with the subject. His merit is graphic, vivid power; spiritual beings are often introduced.

Haggai, Zechariah, and Malachi are the three prophets of the restoration, best illustrated by comparison with Ezra and Nehemiah; Haggai and Zechariah are at the beginning of the period, Malachi at the close. The altar was built by Shebazzar or Zerubbabel and Jeshua, 536 B.C. (Ezra ii. 64.) After 14 years' interruption under Smerdis the rebuilding of the temple was resumed, 70 years after the fall of Solomon's temple; Haggai and Zechariah encouraged Zerubbabel and Jeshua amidst apathy on the part of the younger generation who were accustomed to the absence of Mosaic ritual in Babylon, and who undervalued the humble beginnings of the restored temple, in contrast with the gorgeous pomp of the Babylonian temples. As the work of Haggai and Zechariah was that of *restorers*, so Malachi's was that of a *reformer*, cooperating with Ezra 458 B.C. (80 years almost after Zerubbabel's first expedition from Babylon to Jerusalem), and Nehemiah 445 B.C., who rebuilt the city wall and restored the civil and religious polity of the theocracy and corrected the various abuses in church and state.

Zedad. A landmark on the N. of Israel (Num. xxiv. 8, Ezek. xlvii. 15). Grove conjectures the present *Sudud*, E. of the N. end of Antilibanus, 50 miles N.N.E. of Baalbek.

Zedekiah. I. Judah's last king, 599 to 588 B.C. [See JEREMIAH.] Youngest son of Josiah and Hamutal (Jer. i. 3, xxxvii. 1), brother to Jehoahaz (2 Kings xxiv. 17, 18; xxiii. 81). Ten years old when his father died, 21 when he mounted the throne. Originally named Mattaniah; Nebuchadnezzar changed his name to Z. when he deposed Z.'s nephew Jehoiachin. This proves that Nebuchadnezzar treated his vassal kindly, allowing him to choose a new name (Z. is Heb., "righteousness of Jehovah") and confirming it as a mark of his supremacy; this name was to be the pledge of his *righteously keeping his covenant* with Nebuchadnezzar who made him swear by God (Ezek. xvii. 12-16; 2 Chron. xxxvi. 13). In 1 Chron. iii. 15 Jehonnan is eldest, then Jehoiakim, Z. is third in order, Shallum fourth, because Jehoiakim and Z. reigned longer, viz. 11 years each; therefore Shallum, though *king* before Jehoiakim, is put last; on the other hand Z. and Shallum were both sons of Hamutal, therefore put together. Had Z. kept his oath of fealty he would have been safe, though dependent. But weak, vacil-

lating, and treacherous, he brought ruin on his country and on himself. It was through the anger of Jehovah against Judah that Z. was given up to his own rebellious devices, "stiffening his neck and hardening his heart from turning unto the Lord God of Israel" who warned him by Jeremiah; like Pharaoh of old (2 Chron. xxxvi. 12, 13), he would "not humble himself" (Jer. xxxviii. 5, xxxix. 1-7, lii. 1-11, xli. xxiv., xxvii., xxviii., xxix., xxxii., xxxiii., xxxiv., xxxvii., xxxviii.). In xxvii. 1 read "Z." for "Jehoiakim" with Syr., Arab., and one of Kennicott's MSS. (comp. ver. 3, 12, xxviii. 1, "in the fourth year . . . of the reign of Z.") The kings of Edom, Moab, Ammon, Tyre, and Sidon sent ambassadors in his fourth year to urge Z. to conspire with them against Nebuchadnezzar. But Jeremiah symbolised the futility of the attempt by sending "yokes" back by the ambassadors. Hananiah, who broke the yoke off Jeremiah's neck, died that year according to the Lord's sentence by Jeremiah. Baruch (i. 8) represents Z. as having caused silver vessels to be made to replace the golden ones carried off by Nebuchadnezzar; possibly this may have been owing to the impression made on Z. by Hananiah's death. In his eighth year (Josephus Ant. x. 7, § 3) Z. actually league'd with Egypt in treacherous violation of his compact with Nebuchadnezzar. But evidently (Jer. xxvii., xxviii.) Z. had been secretly plotting before, in his fourth year; in that year he had gone to Babylon to allay Nebuchadnezzar's suspicion (li. 59), and also sent messengers to Babylon (xxxvii. 5-11, xxxiv. 21; Ezek. xvii. 13-20). Z. disregarded Jehovah's words by Jeremiah, notwithstanding the warning given in Jehonnan's punishment. Still whilst the issue between the Chaldeans and Pharaoh Hophra was undecided, he sent begging Jeremiah, Pray now unto the Lord our God for us. Nebuchadnezzar on learning Z.'s treachery had sent a Chaldean army which reduced all Judaea except Jerusalem, Lachish, and Azekah (chap. xxxiv.). Z. had in consequence induced the princes and people to manumit their Hebrew bond servants. But when Pharaoh Hophra compelled the Chaldeans to raise the siege of Jerusalem, the princes and people in violation of the covenant enslaved their Hebrew servants again. So God by Jeremiah gave the enslavers a "liberty" (ver. 17) fatal to them, manumission from God's free service (Ps. cxix. 45, John viii. 36, 2 Cor. iii. 17), to pass under the bondage of the sword, pestilence, and famine. Then followed Jeremiah's attempt to escape to his native place and his arrest. Z. sent and took him out of prison, and asked, Is there any word from the Lord? to which the prophet, without regard to his personal interests, replied, "there is, for thou shalt be delivered into the hand of the king of Babylon." Z. showed his sense of Jeremiah's faithfulness by ordering bread to be given him out of the bakers' street until all the bread in the city was

spent (Prov. xxviii. 23, Ps. xxxvii. 19). However, in consequence of his prophesying death to those that remained in the city and life to those who should go forth to the Chaldeans, who had returned to the siege in the tenth month of Z.'s ninth year (Jer. lii. 4), Jeremiah was again imprisoned. Z. was too weak to resist, but answered his princes "the king is not he that can do anything against you." At Ebedmelech's intercession Z. rescued him, and again consulted him. Again Jeremiah told him his only hope was in going forth to the Chaldeans. But Z. was afraid lest the Chaldeans should give him up to Jewish deserters, who would treat him ignominiously. Jeremiah told him in reply that, by not going forth, he should bring burning upon the city, and upon himself the very evil he feared if he went forth, ignominious treatment from not only the deserters but the very women of the palace (chap. xxxviii.). So afraid was Z. of his princes that he imposed on Jeremiah a subterfuge, concealing the real purpose of his interview from the princes. The terrible concomitants of a siege soon followed (ver. 9), so that mothers boiled and ate the flesh of their own infants (Lam. iv. 5, 8, 10) and the visage of their nobles was blacker than coal, their skin clave to their bones and became withered. On the ninth day of the fourth month in the middle of July (Josephus) after a year and a half's siege (from the tenth month of the ninth year to the fourth month of the eleventh year of Z.) about midnight a breach was made in the wall. The Babylonian princes took their seats in state in the middle gate, between the upper and the lower city. Z. fled in the opposite direction, viz. southwards, with muffled face to escape recognition, and like one digging through a wall to escape (Ezek. xii. 13, 6), between the two walls on the E. and W. sides of the Tyropoeon valley, by a street issuing at the gate above the royal gardens and the fountain of Siloam. Z. was overtaken in the plains of Jericho. He was taken for judgment to Riblah at the upper end of Lebanon; there Nebuchadnezzar first killed his sons before his eyes, then caused the eyes of Z. to be "dug out" (Jer. xxxix., lii. 4-11). Thus were fulfilled the seemingly inconsistent prophecies, "his eyes shall behold his eyes," Jer. xxxii. 4, and Ezek. xii. 13 "he shall not see Babylon, though he shall die there." Z. was put "in prison," lit. "the house of visitations" or "punishments," where there was penal work enforced on the prisoners, as grinding, whence LXX. reads "in the house of the mill." So Samson "did grind" (Jud. xvi. 21). He probably died before Evil Merodach, successor of Nebuchadnezzar, treated kindly Jehoiachin in the 37th year of his captivity, 26 years after the fall of Jerusalem; for no mention is made of him (Jer. lii. 31).

2. Son of Chenanah. [See MICAHAN, son of Imlah.] 1 Kings xxi., 2 Chron. xviii. He is distinguished by Jehoshaphat ("is there not here

besides a prophet of Jehovah, that we might inquire of him?" from Jehovah's prophets. Z. therefore was one of the "400 prophets of the Goaves" [see], (Abeerah Ashtaroth) who apparently were not slain when Elijah slew the 450 prophets of Baal (1 Kings xviii. 19, 23, 24), or rather a prophet of the calves symbolizing "Jehovah," for they spoke in Jehovah's name (xxii. 8). Comp. as to his assumption of horns Amos vi. 13. Josephus adds (Ant. viii. 15, § 3) that Z. denounced Micaiah as contradicting Elijah, who foretold that dogs should lick up Ahab's blood in the vineyard of Naboth of Jezreel; and defied Micaiah to wither the hand with which he smote his cheek, as the prophet from Judah had done to Jeroboam.

3. Son of Manasseh, a false prophet in Babylon, among the captives with Jeconiah. Jeremiah (xxix. 21, 23, 25) denounces him for adultery and lying prophecies, buoying up the captives with delusive promises of a speedy restoration. A proverbial formula of cursing should be taken up by all the captives, "Jehovah make thee like Z. and like Ahab whom the king of Babylon roasted in the fire!" (Isa. lrv. 15.) Brother of Zephaniah.
4. Son of Hananiah. One of the princes assembled in the scribes' chamber when Micaiah announced that Baruch had read Jeremiah's words to the people (Jer. xxvii. 13). He was not much better than his father, who died by God's visitation (xxviii. 10-17). 5. Son of Jeconiah (1 Chron. iii. 16).

Zeeb = wolf: name for a warrior; One of the two general "princes" of Midian, inferior to the king Zebah. Named with Oreb (Jud. vii. 25, viii. 3; Ps. lxxxiii. 11). Slain at what was in consequence called "the winepress of Zeeb," at the ford of Jordan, near the passes descending from mount Ephraim.

Zelah = riv. One of the 14 towns that originally belonged to Benjamin (Josh. xviii. 28). The last resting place of the bones of Saul and Jonathan (2 Sam. xxi. 14); probably therefore the original seat of the Kiah family. Gibeah was Saul's residence after becoming king.

Zelek. An Ammonite, of David's guard (2 Sam. xxiii. 37).

Zelophead. Son of Hopher; descendant of Manasseh by Machir (Josh. xvii. 8). Died in the wilderness without male issue. He had no share in Korah's rebellion. His five daughters at the close of the second numbering came to Moses begging for their father's inheritance (Num. xxvi. 33, xxvii.). Their petition was granted, and subsequently it was ordained that they and females under like circumstances should marry in their own tribe, that the tribal inheritances might not be confounded (xxvii.).

Zelotes. The Greek equivalent to the Aramaic "Cananite"; (a corrupted form for *Cananaan*); "Zealot" applied to Simon (Luke vi. 15, Matt. x. 4).

Zelzah. 1 Sam. x. 3. On Benjamin's boundary, close to Rachel's sepulchre. The first point of Saul's homeward

journey after his being anointed by Samuel.

Zemaraim. A town of Benjamin's allotment (Josh. xviii. 23); the name appears now in *Khirbet el Saomra* (Seetzen), four miles N. of Jericho, or *es Sumrah* (Robinson). Also a MOUNT on which the prophet Abijah stood in addressing Jeroboam (2 Chron. xiii. 4); in the hilly part of Ephraim, extending into Benjamin's territory. Both town and mount are memorials of the former presence of the Zemarites.

Zemarites. A Hamite tribe akin to the Hittites and Amorites. Sons of Canaan (Gen. x. 18). The targums identify with Emesa, now *Hums*. Bochart conjectures Samyria, a city of Phoenicia, on the sea coast, on the river Eleutherus; its ruins still are called *Samra*. [See ZEMARAIM.]

Zemira. Son of Beeher, son of Benjamin (1 Chron. vii. 8).

Zenan. A town in the low hills of Judah (the shephelah) (Josh. xv. 37). Probably the same as ZANAN [see] (Mic. i. 11).

Zenas. Contracted for Zenodorus. Tit. iii. 13. A "lawyer," i. e. Jewish scribe, learned in the Hebrew law, who after conversion still retained the title. Paul commends him to Titus, that he should bring Z. and Apollos on their journey diligently, so that nothing might be wanting to them in necessities.

Zephaniah = *Jehovah hath hidden* (Ps. xxvii. 5, lxxxiii. 3). I. Ninth of the minor prophets; "in the days of Josiah," between 642 and 611 B.C. "Son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah." The specification of his father, grandfather, and great grandfather, implies he was sprung from men of note. The omission of the designation "king," or "king of Judah," is against the notion that the "Hizkiah" means king Hezekiah (comp. Prov. xxv. 1, Isa. xxxviii. 9). He prophesied in the former part of Josiah's reign. In Zeph. ii. 13-15 he foretells Nineveh's fall (625 B.C.), therefore his prophesying was before 625 B.C.; and in chap. i. 4-6 threatens "cutting off" to "the remnant of Baal" and "the name of the CHEMARS [see] with the priests"; see Hos. x. 5 marg., "and them that worship the host of heaven upon the housetops, and them that worship and that swear by the Lord, and that swear by Malcham." Fulfilled by Josiah (2 Kings xxiii. 4, 5). Josiah's reformation was begun in the 18th year of his reign, and was completed in the 18th. Z. in denouncing the different forms of idolatry paved the way for Josiah's work, and probably cooperated with the king from the 18th to the 18th year. Jewish tradition says that Z. had as his colleagues Jeremiah, labouring in the thoroughfares and market places, and Huldah the prophetess in the college in Jerusalem. His position among the prophets, and his quotations from Joel, Amos, and Isaiah, indicate the correctness of the date assigned to him in Zeph. i. 1. In chap. i. 8, "I will punish the king's children" must refer to coming judgments on the foreseen idolatries of the younger members of

the royal family (Jer. xxii. 19, xxxix. 6; 2 Kings xxiii. 31, 32, 36, 37; 2 Chron. xxxvi. 5, 6; 2 Kings xx. 18). Not only the masses, but even princes, should not escape the penalty of idolatry. "The remnant of Baal" (Zeph. i. 4) implies that Josiah's reformation was already begun but not completed.

2. "The second priest" or *sagan*, next to the highpriest. Son of Manasseh. Sent by Zedekiah to consult Jeremiah (Jer. xxi. 1). Succeeded to Jehoiada who was in exile. Appealed to by Shemaiah in a letter from Babylon to punish Jeremiah with imprisonment and the stocks for declaring the captivity would be long (xxix. 25, 26, 29). Z. read the letter to Jeremiah. This fact and Shemaiah's upbraiding Z. for want of seal against Jeremiah imply that Z. was less prejudiced against Jeremiah than the others. This was the reason for the king's choosing him as messenger to the prophet (xxvii. 3). Slain by Nebuchadnezzar as an accomplice in Zedekiah's rebellion (li. 24, 27).
3. Father of Hen or Josiah (Zech. vi. 14). 4. Ancestor of Samuel and Heman; a Kohathite Levite (1 Chron. vi. 36), called Uriel ver. 24.

Zephaniah, Book of. The bulk of the book forms the introduction to the grand closing consummation under Messiah (i. 2-iii. 8, iii. 9-20). I. Threat of judgments (i. 2-7). On whom they shall fall (i. 8-11). Nearness and awfulness of the day of the Lord, and impossibility of escape (i. 12-18). Call to the apostate nation to repentance, and to the meek and righteous to exercise those graces which may avert the day of wrath (ii. 1-3). Motive to it: God's coming judgments on Israel's foes, the Philistines, Moabites, Ammonites (the land of which three nations the remnant of Jehovah's people shall possess), Ethiopians, and Nineveh, which shall be a desolation; "He will famish all the gods of the earth (by destroying the nations worshipping them), and men shall worship Him" each in his own house (ii. 4-15). The call being alighted and even Jerusalem being unreformed of her filthiness by the judgments on surrounding nations, the just God is constrained to chastise her (iii. 1-7). In all this the Chaldeans' name, the executioners of God's vengeance on Judah, is not mentioned as in Jeremiah, for the latter being nearer the fulfilment prophecies more explicitly. II. After her chastisement Jehovah invites the pious remnant of the Jews to wait upon Him, as He is about to interpose for Judah and Jerusalem against the nations gathered against her (Zech. xii., xiii., xiv.). "The remnant of Israel shall no longer do iniquity. The Lord her God shall rejoice over her with joy, and make her a praise among all people," who in consequence shall "all call upon Him and serve Him with one consent" (iii. 9-20).

The style is graphic and vivid, and the language pure and free from Aramaicisms. Chap. ii. 14 corresponds to Isa. xxvii. 11; Zeph. ii. 15 to Isa. xlvii. 8; Zeph. iii. 10 to Isa. xviii. 1; Zeph.

ii. 8 to Isa. xvi. 6; Zeph. i. 5 to Jer. viii. 2; Zeph. i. 12 to Jer. xlviii. 11. Rom. xv. 6 apparently refers to Zeph. iii. 9.

Zephath = *watchtower* (Jud. i. 17). A Canaanite town, called after its destruction by Israel HORMAH [see]. In the extreme S. or wilderness of Judah. Now the pass *es Sufa* from the Arabah border up to the high level of the S. country (Robinson). But Speaker's Comm., "Rakhmah," an anagram of Hormah, some miles E. of *Sebatah* which is on the road to Suez, quarter of an hour N. of *Rohsheh* or *Ruheibeh*. Rowlands identifies Z. with Sebata, whose ruins extend 500 yards in length, 300 in width, 90 miles from Ain Gadis which Palmer makes Kadosh. Then the fort el Meshrifeh would command the only pass to Sebaita. The name of the low mountains 15 miles S.W. of Meshrifeh; Bas Amir marks the hill country of the Amorites. Palmer makes Sebaita the city of Z., and Meshrifeh, three miles off, its protecting tower.

Zephathah, valley of. Where Asa encountered Zerah the Ethiopian (2 Chron. xiv. 10). It "belonged to MARESHAH" [see].

Zephi. 1 Chron. i. 36. ZEPHO Gen. xxvii. 11, 15. Son of Eliphaz, son of Esau; "duke," i. e. tribe chief, of Edom.

Zephon, ZIPHON. Son of Gad, from whom sprung the Zephonites (Num. xxvi. 15).

Zer. A fortified town of Naphtali (Josh. xix. 35). From the names which succeed in the list Z. is supposed to be S.W. of the lake of Gennesareth.

Zerah. 1. Younger twin son with Phares of Judah and Tamar (Gen. xxviii. 30, 1 Chron. ii. 6, Matt. i. 3). 2. Son of Simeon (1 Chron. iv. 24). ZOHAR in Gen. xvi. 10. 3. A Gershonite Levite, son of Iddo or Adaiah (1 Chron. vi. 21, 41).

4. The Ethiopian (Cushite) invader defeated by ASA [see]. About this very time there reigned a king *Azerch Amiar* in Ethiopia, whose monuments are found at Napata. The Hebrews abbreviated the name into Zerah. Also an *Ozorobon* occupied the throne from 956 to 933 B.C. Ozorobon II. succeeded to the throne in right of his wife, sister of the previous king, and so may have been an Ethiopian; but the former is more probable. The defeat of the army of such a great world power as Egypt or Ethiopia is unparalleled in Israel's history, and could only have been through the Divine aid. "*Jehovah smote the Ethiopians before Asa and before Judah, and the Ethiopians fled, and Asa pursued them unto Gerar, and the Ethiopians were overthrown that they could not recover themselves, for they were destroyed before Jehovah and before His host, and they carried away much spoil*" (2 Chron. xiv. 9-13). The greatness of Egypt which Shishak had caused diminished at his death. His immediate successors were of no note in the monuments. Hence Asa was able in the first ten years of his reign to recruit his forces and guard against such ano-

ther invasion as that of Shishak had been. Z. seems to have taken advantage of Egypt's weakness to extort permission to march his enormous force, composed of the same nationalities (Ethiopians and Lubims: xvi. 8, xii. 3) as those of the preceding invader Shishak, through Egypt, into Judah.

Zerahiah. A priest, son of Uzzi; ancestor of Ezra (1 Chron. vi. 6, 51; Ezra vii. 4).

Zered. See ZARED.

Zereda. Heb. the *Zeredah*. Jeroboam's native place (1 Kings xi. 26). LXX. have *Sareira*, and Alex. MS. *Sarida*, and make it a strong town in mount Ephraim which Jeroboam fortified for Solomon, and where on his return from Egypt he assembled the tribe of Ephraim. If this LXX. view be rejected, and if it be identified with ZARTHAN, then it lay in that part of Ephraim which was in the Jordan valley.

Zeredathah. In 2 Chron. iv. 17 only. [See ZARTHAN.]

Zererath. Jud. vii. 22. One point in the flight of Midian from Gideon, probably the same as ZEREDATHAH. Identified (Pal. Expl.) with Ain Zahrah.

Zeresh. Haman's wife, who instigated him to erect a high gallows and to prevail on the king to hang on it Mordecai, then to go in merrily with the king unto the banquet, but predicted Haman's own fall when she heard Mordecai was a Jew (Esth. v. 10, 14; vi. 13). Every tongue that shall rise against Jehovah's people in judgment they shall condemn (Isa. liv. 17).

Zereth. Son of Ashur and Helah (1 Chron. iv. 7).

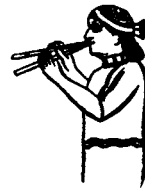
Zeri. Of the sons of Jeduthun in David's reign (1 Chron. xxv. 8, 11 IZRI).

Zeror. A Benjamite, ancestor of Kiah (1 Sam. ix. 1).

Zeruah. Mother of Jeroboam (1 Kings xii. 24). LXX. adds she was a harlot, and names her *Sarira*.

Zerubbabel = *dispersed to Babylon*. Head of Judah in the Jews' return in the first year of Cyrus. Son of Shealtiel (Salathiel) (Ezra iii. 2, 8; v. 2; Hag. i. 1, 12; Matt. i. 12; Luke iii. 27); but in 1 Chron. iii. 19 "son of Pedaiah," Shealtiel's brother. "Son" probably means *next heir*, the direct line falling; by the Levirate law Shealtiel's widow would marry her brother in law Pedaiah, who would raise seed to his brother Shealtiel (Deut. xxv. 5-10, Matt. xxii. 24-28). Matthew deduces his line from Jechonias and Solomon, Luke deduces it through Neri and Nathan, because Z. was the legal successor and heir of Jeconiah's royalty and at the same time the grandson of Neri and lineal descendant of Nathan the son of David. At Babylon he bore the Babylonian or Persian name *Sheesh-bazzar*, being governor or *tirshatha* there (Neh. viii. 9, x. 1; Ezra i. 8-11, v. 14-16; Neh. vii. 65). His name Z. occurs in Ezra ii. 2, iii. 2; "prince (*nasi*) of Judah," i. 8. *Sheeshbassar* laid the foundation of the temple (v. 16), answering to Z. (Zech. iv. 9); "governor of Judah" (Hag. i. 1, 14; ii.

2). To him Cyrus, by the hand of Mithredath the treasurer, had committed the precious vessels of the temple to bring to Jerusalem; at the same time he, Z., with the chief of the fathers, the priests, and the Levites whose spirit God had raised, led back from Babylon the first caravan, consisting of 42,360 besides servants, etc. All they that were about them strengthened their hands with vessels of silver, with gold, with goods, with beasts, and with precious things willingly offered. The chief of the fathers also, when they came to the house of God at Jerusalem, offered freely for it after their ability (Ezra ii. 68, 69). He and Jeshua in the seventh month (wherein they kept the feast of tabernacles less formal than the celebration, Neh. viii.), first built the altar of burnt offering, the nucleus and central point of the temple. In the second year of their coming, in the second month, having by Cyrus decree timber, (including cedars from Lebanon brought by sea to Joppa), and stone for the building, and money for the builders (Ezra vi. 4), they laid the temple foundations with sounding of trumpets by the priests, and of symbals by the Levites, and mingled shouts of joy and of noise of weeping in remembrance of the past (Ezra iii. 7-18). They used the same psalm of praise, "because Jehovah is good, for His mercy endureth for ever toward Israel" (Ps. cxxxvi. 1, 2 Chron. v. 13, 1 Chron. xvi. 7-34), as David had delivered to Asaph for public liturgy, and as Solomon had used at the dedication of His temple; making use also probably of the same style of instrument, to some extent affected by their Babylonian and Assyrian



ANATLAI PIPE.



LYRA VBI VITAE.

experience. Soon after the work was interrupted by the opposition of the Cushaan settlers or Samaritans. They had wished to join in building the temple, as sacrificing unto the same God as the Jews; but Zerubbabel, Jeshua, and the chief fathers said, "ye have nothing to do with us to build an house unto our God, but we ourselves together will build," etc. So by hired counsellors, in the third year of Cyrus, and by a letter influencing Artaxerxes, they caused the work to cease until the second year of Darius, i. e. for 16 years (Ezra iv. 24), viz. the seven remaining years of Cyrus, eight years including Cambyses' (Ahasuerus) and Smerdis' (Artaxerxes) joint reigns, and one year of Darius. Haggai and Zechariah roused the Jews from the apathy as to God's house which had crept over them whilst they were keen about building and ceiling their own

houses (Hag. i. 4). Haggai drew their attention to the tokens of God's displeasure manifested in the adversity which attended all their undertakings and the drought affecting their crops (ver. 5-11). "Jehovah hereby stirred up the spirit of Z. (14, 15) and of Jobna, so that they rose up, came, and did work in the house of Jehovah of hosts, their God, in the 24th day of the sixth month, in the second year of Darius the king," "and with them were the prophets of God helping them" (Ezra v. 1, 2). They made this bold venture even before Darius had made any decree revoking Smerdis' prohibition. Tatnai, governor on this side the river, and Shethar Bosnai and their companions interrogated them, "who hath commanded you to build this house? . . . what are the names of the men that make this building?" and reported their answer to Darius, and requested that search should be made at *Babylon* for the alleged decree of Cyrus in their favour. This decree was found at Achmetha [see ECRATANA], a delicate proof of Scripture accuracy, that being Cyrus' court residence; and Darius decreed anew the building of the temple with three rows of great stones and a row of new timber at the king's expense, and the restoration of the golden and silver vessels, and the supply of young bullocks, rams, and lambs for burnt offerings, and wheat, salt, wine, and oil, that they might offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons. So the house was completed four years after its recommencement, in the third day of the month Adar, the sixth year of Darius (Ezra vi. 15). This successful issue was mainly under God due to the prophets who strengthened the hands of Z. and Jeshua. "They prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." Comp. Hag. ii. 4-9, 21-23, Zech. iv. 6-10, directly addressed to Z.

Z. also restored the courses of the priests and Levites, and appointed for them, the singers, and the porters, maintenance (Ezra vi. 18, Neh. xii. 47). Moreover he registered by genealogies the returning Jews (Neh. vii. 5-7). The last public act of this great man, whose name marks a leading epoch in Jewish history, was his causing the returned children of the captivity to keep the passover with joy, for the Lord had made them joyful (Ezra vi. 22). The priestly power after the time of Z. overshadowed the royal line of David, notwithstanding the previous prominence of the latter in the person of Z. Finally Messiah combined both in Himself the Antitype (Zech. iii. 7-10, vi. 13).

Zeruliah. Mother of Abishai (called so from *Ishai* = Jesse), Joab, and Asahel, "the sons of Z.," sister of Abigail and of the sons of Jesse (1 Chron. ii. 13-17). The father of her three sons is nowhere mentioned, because their more famous mother challenged the greater attention. Josephus preserves a tradition that he was named Sauri (Ant. vii. 1, §3).

NAHASH [see] was father of Z. and Abigail. At his death their mother married Jesse, by whom she bore David (2 Sam. xvii. 25, 1 Chron. ii. 16). Therefore Z. and Abigail are called "David's (half) sisters," but not *Jesse's daughters*.

Zethan. Son of Laadan, a Gershonite Levite (1 Chron. xxiii. 8); in xxvi. 21, 22 the son of Jehieli, and so Laadan's grandson.

Zethan. A Benjamite, of the sons of Billan (1 Chron. vii. 10).

Zethar. One of Ahasuerus' seven eunuchs who brought Vashti before him (Esth. i. 10).

Zia. A Gadite who dwelt in Bashan (1 Chron. v. 13).

Ziba. A servant of Saul's house, according to Josephus (Ant. vii. 5, § 5) a freedman of Saul. He had 15 sons and 20 servants (2 Sam. ix. 10, xvi. 1-4, xix. 17, 29). [For the rest see MEFIBOSHETH.]

Zibeon. Father of ANAH [see], and grandfather of Aholibamah, Esau's wife (Gen. xxxvi. 2).

Zibai. A Benjamite, son of Shahraim by Hodesh (1 Chron. viii. 9).

Zibiah. Of Beersheba, mother of king Josiah (2 Kings xii. 1; 2 Chron. xxiv. 1).

Zichri = famous; not as A. V., ZITHRI. 1. Son of Ishar (Exod. vi. 21). 2. A Benjamite, of the sons of Shimhi (1 Chron. viii. 19). 3. A Benjamite, of the sons of Shashak (1 Chron. viii. 23). 4. Of the sons of Jeroham (1 Chron. viii. 27). 5. Son of Asaph (1 Chron. ix. 15). 6. Descended from Moses' son Eliezer (1 Chron. xxvi. 25). 7. Father of Eliezer, the chief of Benben under David (1 Chron. xxvii. 16). 8. Of Judah; his son Amasaiah commanded 200,000 under Jehoshaphat (2 Chron. xvii. 16). 9. Father of Elishaphat, Jehoiada's helper against Athaliah. 10. An Ephraimite mighty man under Pekah, who slew in battle Maaseiah Ahas' son, Azrikam prefect of the palace, and Elkannah next to the king (2 Chron. xxviii. 7). 11. Father of Joel (Neh. xi. 9). 12. A priest of Abijah's family, contemporary of Joiakim, Jeshun's son (Neh. xii. 17).

Ziddim. A fortified town of Naphtali (Josh. xix. 35). Jerus. Talmud identifies it with *Kefr Chittai*; probably Hattin at the N. foot of *Kurn Hattin*, "horns of Hattin," a few miles W. of Tiberias.

Zidkijah, i.e. ZEDEKIAH, a priest who signed the covenant (Neh. x. 1).

Zidon. See SIDON.

Ziha. 1. Chief of the Nethinim in Ophel (Neh. xi. 21). 2. The children of Z. were Nethinims who returned with Zerubbabel (Ezra ii. 43; Neh. vii. 46).

Ziklag. A city in southern Judah, associated with Chesil and Hormah (Josh. xv. 31, xix. 5; 1 Chron. iv. 30). Lieut. Conder identifies it with *Zehleika* or *Khirbet Zuheilikah* in the middle of the plain N. of Beersheba, 200 miles square, just where the narrative concerning David would lead us to look for it. The ruins are on three small hills, forming an equilateral triangle, almost half a mile apart; among the ruins are several cisterns. Simeon possessed it. AA-

signed by Achish king of Gath to David, for the Philistines had taken it. Thence David went up against the Geshurites, Gezrites, and Amalekites (1 Sam. xxvii. 8, 9, xxx. 14, 26), for these tribes occupied the plateau overhanging the Philistine plain to the W. and wady Marresh to the S. He resided there a year and four months; it was there he received daily new accessions of forces (1 Chron. xii. 1, 20), and heard of Saul's death (2 Sam. i. 1, iv. 10); thence he went to Hebron (2 Sam. ii. 1). Thus Z. lay at the confines of Philistia, Judah, and Amalek. Its position probably was in the open country, pastoral and arable, reached from the S. after passing out of *eady er Ruheben*. The term used in 1 Sam. xxx. 11 is "the field (*sadeh*) of the Philistines"; *sadeh* is applied to the country of Amalek (Gen. xiv. 7). Reoccupied after the Babylonian captivity by the men of Judah (Neh. xi. 28).

Zillah = shadow, i.e. protection. One of LAMECH'S [see] and ADAM = ornament] two wives (Gen. iv. 19-23). Mother of Tubalcain and Naamah (= lovely). The names mark the growing voluptuousness and luxury of the Cainites. It was the period of transition to art and refinement, attended with the evils which often accompany such times.

Zilpah. Leah's handmaid, given by Laban (Gen. xxix. 24) and by Leah to Jacob, who by her begat Gad and Aser (xxx. 9-13, xxxv. 26, xxxvii. 2, xlv. 18).

Zilthal. 1. A Benjamite, of the sons of Shimhi (1 Chron. viii. 20). 2. A captain of thousands of Manasseh; joined David at Ziklag (1 Chron. xii. 20).

Zimnah. 1. A Gershonite Levite, son of Jahath (1 Chron. vi. 20). 2. Another, son of Shimei (1 Chron. vi. 42; comp. 1). 3. Father or ancestor of Joab (2 Chron. xxix. 12); the same collocation of names is in 1 Chron. vi. 20, 21. The same names are often repeated in one family.

Zimran. Eldest son of Abraham by Keturah (Gen. xxv. 2). Settled in the E. country. Zabram, an ancient city between Mecca and Medina (Ptolemy vi. 7, § 5), and the Zamerani a tribe in the interior of Africa, are names comparable with Z.

Zimri. 1. Num. xv. 8-14. Son of Salu, a chief of Simeon. When Israel were being plagued for the impure worship of Baal Peor, and were weeping and craving mercy before the tabernacle, Z. shamelessly brought a Midianitess, Cozbi daughter of Zur, into the dome-shaped tent (*quubba*, the al-cove, or *arched inner recess* appropriated to the women, or else a tent appropriated to Peor's vile worship) in sight of Moses and the congregation. Phinehas gained his "everlasting priesthood" by his zeal in thrusting both through, so that the plague was stayed.

2. Fifth sovereign of northern Israel; originally captain of half Elah's chariots; reigned only seven days, after having slain Elah son of Baasha, (whilst drinking himself drunk in the house of Arza, steward of his house in Tirzah,) and then all the house of

† B

Baasha, fulfilling the prophet Jehu's words: 929, 930 B.C. (1 Kings xvi. 1-4, 8-13, 15-20.) But the army then besieging the Philistine town Gibeon proclaimed their captain Omri king; he marched against Tirzah and took it. Then Z. burnt the palace over him and died. Thus treason punished treason; the slayer is slain. **As Baasha** conspired against Nadab, so Z. against his son, and Omri against Z. (Rev. xiii. 10, Matt. xxvi. 52.) **3.** One of Zerah's five sons (1 Chron. ii. 6). **4.** Jehoaddai's son; sprung from Saul (1 Chron. viii. 36, ix. 42). **5.** A tribe of "the sons of the East" (Jer. xxv. 25); some identify them with the Zubra between Mecca and Medina (Gen. xxv. 2).

Zin (distinct from Sin), **wilderness of**. The N.E. portion of the wilderness of **PARAN** [see]. The spring of **KADESH** [see] lay in it (Num. xx. 1, xxvii. 14; Deut. xxxii. 51). It probably stretched from the Arabah on the E. to Kadesh on the W. The wilderness of Zin formed the immediate boundary of Canaan (Num. xiii. 21, xxiv. 8), and comprised also the whole rugged mountain region S. of wady el Murrah, and wady el Fikrah as far E. as the Arabah, and as far W. as *Ain Kadeis* (fountain of Kadesh) and wady el Arish ("the river of Egypt"). The Arabah separated it from the mountains of Edom. On the declivity of a commanding hill within Edom's territory stands the village *Dhana* which may correspond to Zin. Though the wilderness of Zin does not strictly belong to Edom, yet it was connected with Edom; hence Judah's cities are said to lie "toward the coast of Edom" (Josh. xv. 21). The wilderness of Kadesh is identical with the western part of the wilderness of Zin (Num. xxxiii. 36). Kadesh was "in the uttermost border of Edom," i.e. in the uttermost W. of the wilderness of Zin which borders Edom (xx. 16). The name Zin, i.e. *coldness*, however may be given from some cold fountain at the head of wady el Murrah. Do not confound it with "the wilderness of Sin."

Zina, ZIZAR. Second son of Shimei (1 Chron. xxiii. 10, 11).

Zion. [See **JERUSALEM**.] Lieut. Conder (Pal. Expl. Qy. Stat., Oct. 1877, p. 178) takes Zion for a *district name*, like "mount Ephraim." It means *sunny mount*. Hezekiah brought his aqueduct (2 Chron. xxxii. 30, xxxiii. 14) from Gihon, the Virgin's fountain, to the western side of the city of David (which is thus Ophel). Zion was the city of David (2 Sam. v. 9, 1 Chron. xi. 7, 2 Chron. 5); even the temple was sometimes said to be on Zion (1 Macc. iv. v. 2); so was Millo (2 Chron. xxxii. 36-39). The name thus appears to have had a somewhat wide application; but it mainly applies to the eastern of the two main hills on which Jerusalem latterly was built. W. F. Birch (Pal. Expl. Qy. Stat., July 1878, p. 129) remarks that ancient Jerusalem stood on a rocky plateau enclosed on three sides by two ravines, the king's dale on the W. and S., the brook Kedron on the E. Another

ravine, the valley of Hinnom, cleft the space thus enclosed. Between the "brook" and "valley" was the ridge on the southern end of which stood at the beginning of David's reign the hitherto impregnable fortress of Jebus (afterwards called Zion). In the valley W. of the ridge lay the rest of the city, once captured by the Israelites, but now occupied by the Jebusites. On its eastern side near the "brook" was an intermittent fountain, called then Enrogel, once Gihon in the "brook," afterwards Siloah, now the fountain of the Virgin. The inducement to build on the southern part of this ridge rather than on the northern part, or on the higher hill on the W., was the water supply from the fountain at its base. Moreover some Hittite, Amorite, or Melchisedek himself, engineered a subterranean watercourse extending from the fountain for 70 ft., and then by a vertical rock-cut shaft ascending 50 ft. into the heart of the city, so that in a siege the inhabitants might have a supply of water without risk to themselves, and without the knowledge of the besiegers. So secure did the Jebusites seem, that they defied David, as if "the lame and the blind" would suffice to defend the fortress (2 Sam. v. 6). David promised that whosoever should first get up the *tzinnoor*, "gutter," as the subterranean aqueduct was called, should be commander in chief. Joab ventured and won. How David heard of the secret passage, and how Joab accomplished the feat, is not recorded; but Capt. Warren (3000 years subsequently) found the ascent of the *tzinnoor* so hard (Jerusalem Recovered, p. 244-247) that the conviction is forced on one that Joab, who was as cunning as he was valiant, must have had some accomplice among the Jebusites to help him in his perilous enterprise, just as occurred at Jericho and at Bethel (Josh. ii., Jud. ii. 22-26). In subsequent years Araunah, a Jebusite of rank, owned the threshing area and lands just outside the city of David, and sold them at an enormous price to David for an altar and site of the temple. If he was the traitor to the Jebusites, by whose help Joab entered the city, we can understand the otherwise strange fact that he was left in possession of such valuable property in such a situation (2 Sam. xxiv. 18-24). Josephus's testimony rather favours this conjecture (Ant. J. vii. 8, § 1-3): "Araunah was a wealthy man among the Jebusites, but was not slain by David in the siege because of the goodwill he bore to the Hebrews, and a particular benignity and affection which he had to the king himself" (vii. 13, § 4). "He was by his lineage a Jebusite, but a particular friend of David, and for that cause it was that when he overthrew the city he did him no harm." [See **TEMPLE**.]

Zior. A town in the mountain region of Judah (Josh. xv. 54). A village between *Elia* (Jerusalem) and Eleutheropolis, according to the Onomasticon Euseb. and Jerome.

Ziph. **1.** In southern Judah (*negeb*) (Josh. xv. 24). In the Imperial Dict. the name is connected with *Sufah*,

and the site is supposed to be at the ascent of Akrahim. **2.** A town in the hill country of Judah (Josh. xv. 55); mentioned between Carmel and Juttah. David took refuge in a wood, then in a wilderness (*midbar*, an unenclosed pasture ground) adjoining (1 Sam. xxiii. 14-24, xxvi. 2). On both occasions the Ziphites discovered him to Saul. The last interview of David and Jonathan was in the wood here. A round hill, 100 ft. high, about three miles S. of Hebron, is still called *Tell Zif*. Three miles farther S. is *Kurnul* (Carmel), and between them to the W. of the road is *Yutta* (Juttah). Rehoboam fortified Ziph (2 Chron. xi. 8), probably *Tell Ziph*. Half a mile off eastward are ruins at the head of two small wadies running off towards the Dead Sea. Lieut. Conder disputes the existence of a wood at Ziph; there are no springs of any size, and the soil is chalky. LXX. and Josephus substitute "the new place" for "the wood of Ziph." The village *Khribet Khoreisa*, one mile S. of Ziph, answers to "the wood of Ziph" as A. V. translates; the difference between the Heb. *choresh* and the LXX. reading is a difference merely of points; the *choresh* of Ziph was a village belonging to the larger town at Tell Ziph.

Ziph. Son of Jehaleleel (1 Chron. iv. 16). Also **ZIPPAH**, another son.

Ziphion. Zephon, son of Gad (Gen. xvi. 16).

Ziphron. On the northern boundary of the promised land (Num. xxxiv. 9). Between Zedad (*Sudud*) and Hazar Enan (*Kurietein*). Hazar Hatticon is apparently substituted in Ezek. xlvii. 16, 17, for Z.

Zippor = a little bird. Father of Balak (Num. xxii. 2, 4). Tradition makes Moab and Midian one kingdom ruled by a king chosen alternately from each. Z. is seemingly akin to the Midianite name Zipporah; thus Balak may have been a Midianite. The language of Balaam about Balak's "house full of silver and gold" (Num. xxii. 18) harmonises curiously with the latest revelations concerning Midian's metallic wealth. [See **METALS**, **PARAN**.]

Zipporah. Daughter of Beuel, priest of Midian; wife of MOSES [see]; mother of Gershom and Eliezer (Exod. ii. 21, iv. 25. xviii. 2, 6). The Cushite wife mentioned in Num. xii. as the object of Miriam's jealousy can hardly have been Z. who was then long before married to Moses, but probably a second wife taken after Z.'s death. Josephus (Ant. ii. 10, § 2) makes him marry at Meroe one Ethiopian princess. Z. as a Midianite had delayed the circumcision of her son; her perversity well nigh brought Divine vengeance on Moses. With reluctance and anger she circumcised him, exclaiming, "A bloody husband art thou to me because of the circumcision," which binds thee to me afresh. Z. recovered her husband's life at the cost of her child's blood. This event at the inn seemingly induced Moses to send her back to her father as one unable to brave the trials of God's people. Jethro brought her

back to Moses in Rephidim during the first year's sojourn in the wilderness, the last time she is mentioned. Miriam's jealousy was in the second year. Z.'s marriage must have been between the first and the second years. Habakkuk (iii. 7) connects Midian and Cushan, so that some think Z. is meant by the Cushite wife; but probabilities are on the other side. Only *(amantle* wives were forbidden (Exod. xxiv. 11-16). Moses' marriage to a Midianite and a Cushite successively typifies the extension of God's covenant to the Gentiles (Ps. xiv. 9, etc.; S. of Sol. i. 4, etc.); Miriam's and Aaron's murmuring answers to that of the Jews at the comprehension of the Gentiles (Luke xv. 20, 30).

Zithri. Heb. זִיתְרִי. Son of Uzziel, son of Kohath (Exod. vi. 22); in ver. 31 for Zithri read Zichri.

Zis, the cliff of. The ascent (*maaleh*), or pass, by which the hosts of Moab, Ammon, and the Meunim, according to the announcement of the prophet Jahaziel, proceeded from the Dead Sea to the wilderness of Judah near Tekoa (2 Chron. xx. 16, 20); "they come up by the ascent of ha-Zis, and ye shall find them at the head of the wady"; now the pass of *Ain Jidy*, the route of Arab marauders to the present day. The name appears in *Husasah*, the table land above *Ain Jidy*, between it and *Tekoa*, and may be akin to *Hasezon Tamar*, the ancient name of Engedi (*Ain Jidy*). Conder (Pal. Expl. Qv. Stat., Jan. 1875) identifies *Zis* with *Khirbet 'Asis*. *Wady Khubara*, the main valley S. of Engedi, runs W. towards this ruin to which the ascent would be by this watercourse.

Zisa. 1. Son of Shiphai, chief of Simeon; in Hezekiah's time made an inroad upon the peaceable Hamite shepherds of Gedor (1 Chron. iv. 37, etc.), destroyed them utterly, and dwelt in their room "because there was pasture there for their flocks."

2. Son of Rehoboam and Maachab (2 Chron. x. 20).

Zisah. A Gershonite Levite, second son of Shimei (1 Chron. xxiii. 11). ZINA in ver. 10.

Zoan. Tanis. Now San. From Heb. root, "moved tents," i.e. the place of departure. On the E. of the Tanitic branch of the Nile. "Hebron was built seven years before Z. in Egypt" (Num. xiii. 22), a notice implying the two had a common founder. Z. was probably built, or rebuilt, by the Hyksos or shepherd kings (Salatis is named as the builder), connected with the Palestinian Anakim, as a fortress of defence on their eastern frontier. Thoathmes II., great grandson of Aahmes, the original persecutor of Israel, resided at Z. Pa. lxxviii. 12, 43, speaks of "the field of Z." as the scene of Jehovah's marvellous deeds, signs, and wonders in Egypt. It was a very large city, strongly fortified. The remains of edifices and obelisks, (ten or twelve,) the stone of which was brought from Syene, are numerous, covering an area a mile in diameter N. to S., bearing mostly the name of Rameses II. It was the rendezvous

for the armies of the Delta, and an imperial city in the 12th dynasty. It answers to Avaris the capital of the Hyksos, who gave it its Heb. name; both Avaris (Ha-Awar, Pa-Awar, "the house of going out") and Z. mean "departing." This Pharaoh had warred successfully against the Shasous, the nomad tribes adjoining, and so his residing in N.W. Egypt would be important at that time. Moses' exposure must have been in a branch of the Nile not infested by crocodiles, for neither would the parents have exposed him nor would Thermuthis (=the great mother, a designation of Neith the deity of Lower Egypt), Pharaoh's daughter, have bathed in a place infested by them; therefore not at Memphis where anciently they were common, but at Z. on the Tanitic branch, near the sea, where crocodiles are never found, probably the western boundary of the district occupied by Israel. Amosis or Aahmes captured Z. or Avaris from the shepherd kings, their last stronghold after ruling EGYPT [see] for 511 years. It was well adapted as the place whence to carry out measures for crushing Israel (Exod. ii.). Tanis was famous for flax (Pliny, xix. 1), comp. the mention of flax, Exod. ix. 31. Anciently a rich plain, "the marshes" or "pasture lands," stretched due E. as far as Pelusium 30 miles off, gradually narrowing towards the E. and watered by four of the seven branches of the Nile, the Pathmitic, Mendesian, Tanitic, and Pelusiac. Now it is in part covered by the lake Menzeleh through the subsidence of the Mediterranean coast. Hither came the ambassadors of Hezekiah seeking alliance (Isa. xxx. 4). On Serechus' withdrawal from Lower Egypt Tethos of the priestly caste became supreme, having Z. for his capital, 718 B.C. In his contests with the military caste "the princes of Z. became fools," though famed for wisdom (ix. 13). God threatens (Ezek. xxx. 14), "I will set fire in Z." etc., viz. by Nebuchadnezzar. It is now a barren waste, the canal through it giving no fertility; the capital of several Pharaohs, now the abode of fishermen, exposed to wild beasts and malignant fevers. The oldest name found is Sesertesens III., of the 12th dynasty; the latest is that of Tirhakah. The 21st dynasty was called Tanite from it.

Zoar. Originally Bela; still called so when Abram first settled in Canaan (Gen. xiv. 2, 8, 10). Connected with the cities of the plain, Sodom, Gomorrah, Admah, and Zeboiim (xiii. 10). The southern division of the Dead Sea (apparently of comparatively recent formation), abounding with salt, and throwing up bitumen, and its shores producing sulphur and nitre, answers to the valley of Siddim, "full of slime pits," and to the destruction of the cities by fire and brimstone, and to the turning of Lot's wife into a pillar of salt. The S. bay is probably the vale of Siddim. Scripture does not say the cities were buried in the sea, but overthrown by fire from heaven

(Deut. xxix. 23; Jer. xlix. 18, l. 40; Zeph. ii. 9; 2 Pet. ii. 6). Josephus speaks of Sodomitis as burnt up and as adjoining the asphaltite lake (B. J., iv. 8, § 4). All ancient testimony favours the position of the cities being at the southern end. The traditional names of Usdum, etc., the traditional site of Z. (called by Josephus, Ant. i. 11, § 4. Zoar of Arabia), the hill of salt traditionally made Lot's wife, all favour their site being within or around the shallow southern bay. Tristram however identifies Z. with Zi'ara at the northern end. Jerome (ad Jos. xv., and Quæst. in Gen. xiv.) and Theodoret (in Gen. xix.) say Z. was swallowed up by an earthquake, probably after Lot had left it. So Wisdom (x. 6) says five cities were destroyed; so Josephus (B. J. iv. 8, § 4). But Deut. xxix. 23 mentions only four; and Eusebius says Bela or Z. was in his day garrisoned by Romans. It is the point to which Moab's fugitives shall flee (Isa. xv. 5, Jer. xlviii. 34). Lot's view from the mountain E. of Bethel between Bethel and Ai (Gen. xiii. 8, 10; xii. 8) is not to be pressed as though he could see all the plain of Jordan as far as to the S. of the Dead Sea; he saw only the northern end, but that simple assured him of the well watered character of the whole. From Piggah or Nebo (Deut. xxxiv. 3) Moses saw from "the plain of the valley of Jericho" southward as far as "unto Z.," not that Z. was near Jericho, for Jehovah showed him "all the land of Judah and the South." It was probably on the S.E. side of the Dead Sea, as Lot's descendants, Ammon and Moab, occupied that region as their original seat. Tristram's statement that the ground of Zi'ara falls in terraces for 3000 ft. to the Jordan valley is at variance with Lot's words, "I cannot escape to the mountain: behold this city (evidently not a place so hard to get up to as 8000 ft. elevation) is near to flee unto, and it is a little one"; its inhabitants are so few that their sins are comparatively little, and so it may be spared. (Raahi.)

Subsequently Lot fearing Z. was not far enough from Sodom, nor high enough to be out of danger, fled to the mountains to which the angel originally urged his flight (Gen. xix. 17-23, 30). God's assurance "I will not overthrow this city . . . for the which thou hast spoken" ought to have sufficed to assure Lot; his want of faith issued in the awful incest of the mountain cave; comp. the spiritual lesson, Jer. iii. 23. Abulfeda spells it *Zoghar*. Fulcher, the crusading historian (Gesta Dei, 405), found Segor at the point of entrance to the mountains of Arabia, S. of the lake; probably in the wady Kerak, the road from the S. of the Dead Sea to the eastern highlands. Irby and Mangles found extensive ruins in the lower part of this wady, which they name *Dera'ah*, perhaps corrupted from Z.

Zoba. ZOBAH. A Syrian kingdom that warred on Saul and David successively (1 Sam. xiv. 47; 2 Sam. viii.

3, 7, 8, x. 6, 19). It adjoined the Damascus territory, and stretched towards the Euphrates; probably E. of Coelosyria. David gave so effectual a blow to its power that it became his tributary; and the only trouble which it afterwards gave was when Rezon of Z. became master of Damascus, and was an adversary of Israel all the days of Solomon.

HADAREZER [see] had several petty kings as his vassals [see **HADADEZER**]. So wealthy had his kingdom been then that some of his servants bore shields of gold, which David took. Its cities Betah or Tibhath, and Berothai or Chun, yielded David "exceeding much brass." David in his first conflict with Z. slew of the Syrians of Damascus, allies of Hadad-ezer, 22,000, and took from Hadad-ezer 1000 chariots, 700 horsemen, and 20,000 footmen, and houghed his chariot horses except 100 which he reserved. In his second conflict Z. was called in as ally by Ammon, and Joab defeated both. Then Hadad-ezer made a last effort, and drew forth the Syrians from beyond the river Euphrates. David fought in person at Helam, and slew 7000 fighters in chariots, 40,000 footmen, and Shobach captain of the host (1 Chron. xix. 16, etc.).

Zobebah. Son of Coz (1 Chron. iv. 8).

Zohar. 1. Father of Ephron (Gen. xxiii. 8, xxv. 9). 2. Son of Simeon (Gen. xlv. 10, Exod. vi. 15); Zerah in 1 Chron. iv. 21.

Zohelath, stone of. By Enrogel (1 Kings i. 9). Here Adonijah slew sheep and oxen when seeking the throne. The targums make it "the rolling stone," which youths tried to roll, displaying their strength (Jarchi); others "the stone of the conduit" (*mazchelah*), from its nearness to the rock conduits that poured into Siloam; Bochart from *zohel* "a slow motion," the fullers here pressing out the water dropping from the clothes which they had washed in the well Rogel, as they do to the present day. Gannean finds

in the village of Siloam a rocky plateau, its western face cut perpendicularly, with rude steps up it, which the natives call *es Zehwele*, like Zohelath.

Zoheth. Son of Ishi of Judah (1 Chron. iv. 20).

Zophah. Son of Helem or Hotham (1 Chron. vii. 35, 36), of Asher.

Zophai. A Kohathite Levite; son of Elkanah; ancestor of Samuel (1 Sam. vi. 26; 35 ZUPH).

Zophar. The Naamathite (some region in Arabia Deserta); one of Job's [see] three friends (Job ii. 11, xi. 1, xx. 1, xlii. 9).

Zophim, field of. Near the top of Pisgah, from which Balaam had his second view of Israel's encampment (Num. xxiii. 14); it was N. of his former station and nearer Israel. It means "watchers." A table land on the Abarim or Nebo range, where watchers in times of danger looked out for the foe, or else augurs watched for omens. Grove suggests its identity with Mizpah Moab. Porter, identifying *Attaras* with Pisgah, says a fertile plain, viz. Zophim field, surrounds the ruins of Main at the mountain's foot.

Zorah, ZOREAH. Josh. xv. 88. Colonised by Kirjath Jearim (1 Chron. ii. 53, iv. 2). Now *Sur'ah*: ten Roman miles from Eleutheropolis towards Nicopolis. Originally of Judah; in the shephelah or low hills (Josh. xv. 88). Subsequently assigned to Dan (xix. 41) as a suitable border fortress, just below the brow of a sharp conical tell at the shoulder of the ranges which form the northern side of the wady Ghurah. Manoah's residence (Jud. xiii. 2, 25) and Samson's birthplace was between Z. and Eshtaol. Possibly Manoah commanded the military post at "the camp of Dan" (the place of encampment of the Danite emigrants: xviii. 8, 11, 12) between Z. and Eshtaol; this post was a check on the Philistines, in force at Timnath three miles off (xiv. 1-4, xv. 6). Here was the family burial place (xvi. 31). The charge that Samson was not to drink

wine nor strong drink, nor eat what came of the vine, was the severer test of faith because Z. was famous for its vines; the valley of Sorek and the Philistine plain generally abounded in choice vines (Jud. xv. 5, xvi. 4; Heb. Gen. xlix. 11; Isa. v. 2; Jer. ii. 21). Fortified by Rehoboam as being at the entrance of the valley, which is one inlet from the great lowland (2 Chron. xi. 10); reinhabited by the men of Judah after the return from Babylon. (Neh. xi. 29 ZAREAH.)

Zorites. Descendants of Sahnai of Judah, near akin to Joab (1 Chron. ii. 54).

Zorobabel. Matt. i. 12, 13; Luke iii. 27. [See ZERUBABEL.]

Zuar. Father of Nethaneel, chief of Issachar, at the exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).

Zuph, land of. At which Saul arrived from Shalisha, Shalim, and the Benjamites (1 Sam. ix. 5). Containing the city where he met Samuel, not far from Rachel's tomb, a little N. of Bethlehem. Zuph was one of Samuel's ancestors (1 Sam. i. 1; 1 Chron. vi. 35). Soba is the only name like it, seven miles W. of Jerusalem, and five S.W. of neby Samwil. If Shalim and Shalisha were N.E. of Jerusalem near *Tat'yibeh*, Saul's route to Benjamin would be S. or S.W. to Soba.

Zuph. Samuel's ancestor (1 Sam. i. 1); ZOPHAI in 1 Chron. vi. 26.

Zur. 1. One of Midian's five princes, slain with Balaam by Israel (Num. xxxi. 8). Father of COZBI [see]. Subject to Sihon (Josh. xiii. 31). 2. Son of Jehiel (1 Chron. viii. 30, ix. 36).

Zurriel. Son of Abihail; chief of the Merarite Levites at the exodus (Num. iii. 35).

Zurishaddai. Father of SHELUMIEL [see] (Num. i. 6).

Zuzims. [See GIANTS.] Chedorlaomer attacked the Z. in Ham (Gen. xiv. 5). Geenius identifies with the Zamsumim of Ammon. Connected with the Horim in Gen. xiv. 6 as the Zamsumim are in Deut. ii. 20.

Deo Gloria. Amen.

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XXVI. 10, 11, KORAH; 59, AARON.

XXVII. 12, ABARIM.

XXVIII. 16-24, PASSOVER.

XXXI. 8, MOAB, NUMBERS, BALAAM; 16, ABEL SHITTIM; 22, 50-54, MIDDLE, SILVER, PARAN.

XXXII. 23, ELIJAH, JOSEPH; 34, NUMBERS, SHEPHERD; 41, ADOPTION.

XXXIII. 18-38, KADESH, RITHMAH, WILDERNESS OF WANDERINGS, NUMBERS; 38, AARON; 40, ARAD; 47, ABARIM; 49, ABEL SHITTIM.

XXXIV. 3, PARAN; 5, CANAAN; 11, BILAH.

DEUTERONOMY.

CHAP. I. Ver. 3, 4, 22, SPIES; 7, CANAAN; 19, MOUNTAIN, NUMBERS.

II. 2-8, 28, EDOM; 3, SEIR, WILDERNESS OF WANDERINGS; 13, 14, ZARED; 23, PHILISTIA, TENT; 36, AROER.

III. 1-11, 13, OG, ARGOB; 5, PERIZITE; 9, ARMY; 10, PLAINS, AMORITE; 11, BED; 17, ARABAH, ASHDOTH PISGAH; 27, ABARIM.

IV. 2, PENTATEUCH; 3, BAAL; 13, LAW.

V. 6, 21, LAW; 14, 15, SABBATH.
 VI. 16, JESUS.
 VII. 3, ALLIANCES.
 VIII. 3, 4, WILDERNESS OF WANDERINGS; 7, FOUNTAIN; 15, NUMBERS.
 IX. 21, MINES.
 X. 6, AARON; 8, 9, DEUTERONOMY.
 XI. 10, AGRICULTURE; 11, FOUNTAIN; 13, NILE; 24, SEA; 30, BEAL.
 XII. 6, 17, DEUTERONOMY; 10, PENTATEUCH; 15, BOOK.
 XIII. 1, JESUS; 11-15, MIRACLES, TRADITION.
 XIV. 7, HARE; 15, NIGHTHAWK; 21, UNCLEAN; 23, DEUTERONOMY.
 XV. 4, 7, 11, POOR.
 XVI. 1-6, 9, PASSOVER.
 XVII. 8, APPEAL; 18, 19, PENTATEUCH.
 XVIII. 6, LEVITES; 15-19, MOSES, PROPHET, DEUTERONOMY, LAW.
 XX. 1, AGRICULTURE; 9, WAR.
 XXI. 12, NAIL; 17, HEIR.
 XXII. 11, WOOLLEN LINEN; 28, 29, MOAB.
 XXIII. 2, BASTARD; 3, 4, AMMON, MOAB, PROSELYTE; 10-13, UNCLEAN.
 XXV. 1, JUSTIFICATION; 2, PENTATEUCH; 5-10, HEIR.
 XXVI. 2, ALMS; 12, DEUTERONOMY, PRAYER.
 XXVII. 2, PENTATEUCH.
 XXVIII. DEUTERONOMY; 47, 48, BEHOBOAM; 68, SEA.
 XXIX. 18, WORMWOOD; 23, SEA (SALT); 29, MYSTERY.
 XXXI. 9-13, 24, LEVITES, PENTATEUCH; 21, 27, MOLOCH.
 XXXII. 5, SONS OF GOD, OLD TESTAMENT; 8, THOUSAND YEARS; 11, EAGLE; 23, VINE OF SODOM, APPLE; 42, DEUTERONOMY, PROPHETS; 49, ABARIM; 50, AARON.
 XXXIII. 2, SEIR, LAW, PARAN; 6, KORAH, REUBEN; 7, JUDAH; 8, HIGHPRIEST, LEVI; 9, URIM; 12, BENJAMIN; 14, MOON; 16, NAZARITE; 17, EPHRAIM, MANASSEH, UNICORN; 18, ZEBULUN, GALILEE; 19, GLASS, TABOR; 20, 21, GAD; 23-25, NAPHTALI, GALILEE, ASHER, LAKUM; 29, MOSES.
 XXXIV. 1, ABARIM, PISGAH; 3, ZOAN.

JOSHUA.

CHAP. I. Ver. 7, SAUL.
 II. 1, ABEL SHITTIM; 4, 5, 6, BAHAB.
 III. 15, JORDAN.
 IV. 18, JORDAN.
 V. 1, 6, 25, JOSHUA; 9, GILGAL.
 VI. 26, HIEL.
 VII. 5, SHEBARIM; 21-25, ACHAN, ADAM, ANANIAS.
 X. 12, 13, POETRY; 40, JOSHUA.
 XI. 8, TYRE; 17, PLAINS, SEIB; 19, 20, ANATHEMA; 21, 22, GOLIATH.
 XIII. 1, JOSHUA; 8, RIVER, SEIHOR; 4-6, MEARAH; 9-15, NUMBERS.
 XV. 4, 47, NILE; 13, 14, ANAKIM; 15, WRITING; 17, KENAZ; 19, PHILISTIA; 21-32, SOUTH, ZIN (WILDERNESS OF); 25, KERIOTH; 33-47, JUDAH, SHEPHELAH.

XIX. 2, SHEBA; 20, ABKZ; 28, ABDON; 50, TIMNATH HERES.
 XXI. 30, ABDON.
 XXII. 34, ED, REUBEN.
 XXIV. 9-11, BAAL (2); 12, OG; 14, EGYPT; 23, JOSRUA, MEONENIM; 33, SHECHEM.

JUDGES.

CHAP. I. Ver. 7, ADONIBEREK; 9, 19, 20, JUDAH; 15, DEBIR, ACHSAH, OTHNIEL; 17, SINAI; 19-35, PHILISTIA.
 II. 1-5, BOCHIM; 16, JUDGES.
 III. 7, BAALIM; 8, ASSYRIA; 9-11, OTHNIEL; 31, SHANGAR.
 IV. 3, JUDGES; 11, KEDESH, ZAA-NAIM; 14, TABOR; 19, MILK; 21, NAIL, TENT.
 V. 4-31, DEBORAH; 6-8, SHANGAR, JAEL, JUDGES; 9, ABDON; 10, ASS; 11-24, DEBORAH, SISKRA; 14, WRITING, EDUCATION, ZEBULUN; 15, 16, REUBEN; 17, DAN, ASHER; 19, TAANACH, MEGIDDO; 23, MEROZ, SCEPTRE.
 VI. 25, ASHTORETH; 27-32, 39, GAAL, GIDEON.
 VII. 11, ARABIA; 22, ABEL MEHOLAH, GIDEON; 25, ZEEBAH.
 VIII. 5, 8, SUCCOTH, PENUEL; 12, 13, 26, ZALMUNNA, ZEEBAH, GIDEON, OREB, OREB (ROCK OF).
 IX. 2, SHECHEM; 6, PILLAR, MILLO; 8-20, BRAMBLE; 13, WINE; 23, GAAL; 31, TORMAH; 37, MEONENIM; 46, 49, JERUSALEM; 53, MILL.
 X. 1, 2, SHAMIR; 4, ASS; 12, JUDGES.
 XI. 17-22, 39, JEPHTHAH; 26, JUDGES; 30-40, OLD TESTAMENT; 33, ABEL CARMAIM.
 XII. 1, GIDEON; 4, 5, MANASSITES; 6, SHIBBOLETH; 13-15, ABDON, AMALEK.
 XIII. 5, JUDGES; 8, 12, 13, 23, MANOAH; 24, SAMSON; 25, ZORAH.
 XIV. 12, 13, DRESS; 14, SAMSON, BEE.
 XV. 4, FOX; 11, SAMSON; 19, LEHI, RAMOTH LEHI.
 XVII. 7, LEVITES.
 XVIII. 12, MAHANEH DAN; 26, SIDON; 30, CAPTIVITY, GERSHOM, MANASSEH, JONATHAN, JUDGES; 31, SHILOH.
 XX. 22-28, PHINEHAS; 33, MEADOWS.

RUTH.

CHAP. I. Ver. 14, ORPAH.
 IV. 1-12, HEIR; 7, 8, SANDAL.

1 SAMUEL.

CHAP. I. Ver. 28, BOBBOW, HANNAH.
 II. 1-11, 19, HANNAH; 9, SAMSON; 10, SAMUEL (BOOKS OF); 30, AARON; 31, ABIATHAR.
 VI. 5, MOUSE; 8, OBED EDOM; 18, ABEL THE GREAT.
 VII. 3, SAMUEL; 5, 6, MIZPAH (4); 7, 8, 10, 17, SAMUEL (BOOKS OF), PENTATEUCH; 9, PRIEST.
 VIII. 1-5, ABIA, SAMUEL, KING; 18, PRIEST.

LX. 9, KINGS (BOOKS OF), PROPHECY; 13, PENTATEUCH, SAUL.
 X. 3, TABOR; 5, 10, NOB, POETRY; 8, SAUL; 12, PROPHECY; 25, KING; 27, TAXES.

XII. 6, 8, SAMUEL (BOOKS OF); 11, ABDON; 17, 18, THUNDER.

XIII. 1, SAUL; 8, SAMUEL; 18, ZEBOHIM; 19-22, ARMS, IRON, JONATHAN.

XIV. 3, ARIJAH; 4, SENEH, MICHMASH; 6, ADJURATION; 13, 27-29, 32-35, 45, 47, SAUL; 48, AMALEK.

XV. 3, AMALEK; 11, SAMUEL; 12, PILLAR; 15, 20-23, 24, 30, SAUL; 22, SACRIFICE; 25, ABIATHAR; 32, AGAG.

XVI. 1, 4, ANAKIM; 5, SAMUEL; 13, 14, 23, SAUL.

XVII. 2, 3, VALE; 7, BETHLEHEM, BEZALEL; 20, 22, CARRIAGE; 40, SCRIP; 55-58, DAVID.

XVIII. 6, MUSIC; 8, DAVID; 12, 14, 15, SAUL; 21, MICHAL.

XIX. 13, MICHAL, TERAPHIM; 19, 20, PROPHECY, SAMUEL.

XX. 15, 42, MEPHIBOSHETH; 30, DAVID.

XXI. 4-6, SHEWBREAD; 13-15, MADMEN.

XXII. 3, 4, NAHASH; 7-9, DAVID, ABIATHAR; 7, 13-23, SAUL.

XXIII. 2, 26, 27, SAUL; 6-9, ABIATHAR; 11, 12, 21, KEILAH; 15, ZIPH, DAVID; 23, SELA HAMMARLEKOTH.

XXIV. 9, DAVID.

XXV. 1, 2, PARAN; 25, 29, ABIGAIL; 29, SLING, DAVID.

XXVI. 9, ALTASCHITH; 10, SAUL; 19, DAVID, SAUL; 20, 23, HACHILAH.

XXVII. 1-3, DAVID, ACHISH; 6, SAMUEL (BOOKS OF); 8-12, OLD TESTAMENT, AMALEK, TALMAI.

XXVIII. 7, DIVINATION, SAUL.

XXX. 6, DAVID; 7, ABIATHAR; 17, SAUL.

XXXI. 4, SAUL; 12, SAMUEL (BOOKS OF).

2 SAMUEL.

CHAP. I. Ver. 8-10, SAUL, AMALEK; 17-27, POETRY, PSALMS; 18, JASHER, POETRY.

II. 1, ABIATHAR; 10, 11, ABNER; 27, JOAB.

III. 3, TALMAI; 16, MICHAL; 33, 34, ABNER.

IV. 9, DAVID, KEILAH.

V. 5, SAMUEL (BOOKS OF); 6, ZION; 8, DAVID; 19, ABIATHAR, SAUL, ARIJAH; 23, MULBERRY TREES, REPHAIM.

VI. 4, 10, PEREZ UZZAH, UZZAH; 5-22, DANCE, MICHAL; 14, KING; 19, WINE, FLAGON.

VII. 2, CURTAINS; 3, 5, NATHAN; 18-29, PRAYER.

VIII. 2, MOAB, DAVID; 12, AMALEK; 13, EDOM, SALT (VALLEY OF); 16, RECORDER.

IX. 8, MEPHIBOSHETH.

X. 2, DAVID.

- XI. 11, 14, 15, RABBAH.
 XII. 18, SAUL, DAVID, PROVIDENCE; 25, JEDIDIAH, SOLOMON; 28, RABBAH.
 XIII. TAMAR.
 XIV. 14, ABSALOM; 26, HAIR.
 XV. 8, ABSALOM, DAVID; 12, AHITHOPHEL; 18-20, GITTITE; 27, NUMBERS; 28, 30-32, OLIVES (MOUNT OF), AHITHOPHEL.
 XVI. 5-18, SHIMEI; 18, OLIVES (MOUNT OF).
 XVII. 19, WELL; 25, AMASA; 27, LODERAR, NAHASH, ZERUIAH.
 XVIII. 18, SHAVEH; 21-23, AHIMAAZ.
 XIX. 7, JOAB; 10, ABSALOM; 18, AMASA.
 XX. 9, BEARD; 14-19, ABEL BETH MAACHA.
 XXI. 1, ABIATHAR, GIBEON, SAUL; 8, ADRIEL, MEPHIBOSHETH, MERAB, MICHAL; 19, JAARE OREGIM.
 XXIII. 1-5, DAVID; 6, 7, JOAB; 8, ADINO, JASHOBEAM; 13, REPHAIM; 19, 24, 89, URIAH, AHITHOPHEL; 20, MOAB; 32, 33, SHAMMAH.
 XXIV. 7, TYRE; 15, DAVID; 16, AGRICULTURE; 24, ARAUNAH.

1 KINGS.

- CHAP. I. Ver. 1, KINGS (BOOKS OF); 7, ADONIJAH; 9, ZOELETH; 33, PELETHITES; 50, ALTAR.
 II. 8, 9, SHIMEI, DAVID; 17, ADONIJAH; 19, QUEEN; 26, 35, ABIATHAR.
 III. 3, 4, ARK OF THE COVENANT; 5-13, SOLOMON.
 IV. 2, 3, AHIMAAZ; 4, ABIATHAR; 5, PRIEST; 6, ABDA; 12, ABEL MEHOLAH; 13, ARGOB; 24, TIPHSAH; 26, HORSE; 29, SOLOMON.
 V. 9, TYRE; 11, ASHER; 12, ABANA.
 VI. 1, CHRONOLOGY, EGYPT; 2-8, TABERNACLE, TEMPLE; 11, AHIJAH; 31, LINTEL, PENTATEUCH; 37, SOLOMON.
 VII. 2, FOREST; 6, 10, 12, PALACE; 15-22, TEMPLE; 41, POMMELS.
 VIII. 8, KINGS (BOOKS OF); 59, SOLOMON.
 IX. 3, SOLOMON; 18, PHILISTIA; 22, ARMY; 26-28, OPHIE.
 X. 1, 2, SHEBA; 12, PILLAR; 14, ANTI-CHRIST, SOLOMON; 16, 17, ARMS; 22, TARSHISH, TONGUE (CONFUSION OF), APE; 28, 29, HORSE, SYRIA, LINEN.
 XI. 4-10, SOLOMON; 15, 16, JOAB; 18, PARAN; 29, JERORAM; 38, 39, KINGS (BOOKS OF); 40, SHISHAK; 42, SOLOMON.
 XII. 1, SHECHEM; 11, SCORPION; 16, TENT; 20, ISRAEL, JEROBOAM; 22, 23, TABERNACLES (FEAST OF); 28, AHOLAH; 29, SHECHEM.
 XIII. 11-26, MIRACLES; 32, SAMARIA.
 XIV. 15, AHIJAH; 21, SOLOMON; 23, 24, BAAL, SODOMITES; 25, NO; 27, 28, REHOBOAM.
 XV. 13, GROVE; 14, SAMUEL (BOOKS OF); 17-22, BAASHA, RAMAH; 20, ABEL BETH MAACHA.
 XVI. 9-15, NADAB, PHILISTIA, ZIMRI; 24, 27, OMRI; 31, AHAB.

- XVII. 1, TISHBITE, KINGS (BOOKS OF), OBADIAH; 3-6, SHALMANESER, RAVENS.
 XVIII. 17, PAUL; 19, ASHTORETH.
 XIX. 16, ABEL MEHOLAH, ELISHA; 21, ARAUNAH.
 XX. 16, 23, 35, AHAB; 28, PHILISTIA; 31, WAR; 35-43, MICAIAH.
 XXII. 6, 7, ZEDEKIAH (2); 11, 17, 22, 26, MICAIAH; 27, BREAD; 33, ARMS; 37, AHAB; 38, NABOTH, SODOMITES; 47, JEHOHAPHAT; 48, RED SEA, TARSHISH, AHAZIAH.

2 KINGS.

- CHAP. I. AHAZIAH.
 II. Ver. 11, WHIRLWIND; 12, RECHAB; 23, ELISHA, BALDNESS.
 III. 4, MOAB, DIBON, JEHORAM, AHAZIAH; 15, MINSTREL; 27, KIR HARESETH.
 IV. ELISHA.
 V. 5, PIECES OF SILVER; 12, ABANA, JORDAN; 14, NICODEMUS; 17, EARTH; 18, 19, OLD TESTAMENT; 20, GEHAZI.
 VI. JEHORAM; 25, ASS.
 VIII. 4, GEHAZI; 7, 13, 15, BENHADAD, ELISHA.
 IX. 2, ASSYRIA; 20, etc., JEHU.
 X. 8-29, CALF WORSHIP; 12-14, SHEARING HOUSE; 15, HAND, RECHAB.
 XI. 6, 14, ATHALIAH, PILLARS.
 XII. 20, SILLA.
 XIII. 3, JEHOAHAZ; 5, 10, AMAZIAH.
 XIV. 1, AMAZIAH; 7, SELA; 21, 22, UZZIAH; 25-27, JONAH.
 XV. 5, 13, 14, 16, UZZIAH; 9, 10, SHALLUM; 14, 16, MENAHEM; 19, 27, ASSYRIA; 20, 29, TIGLATH PILESER, NINEVEH, PUL.
 XVI. 6, AHAZ; 9-16, TIGLATH PILESER, URIAH, ZECHARIAH; 10, ASSYRIA.
 XVII. 3-6, SARGON, SEAL, SO, CAPTIVITY MEDES; 9, AHAB; 10, GROVE; 24, SEPHARVAIM; 30, NERGAL, SUCCOTH BENOETH.
 XVIII. 2, ABI; 4, NEHUSHTAN, GROVE, HIGH PLACES; 7-11, HEZEKIAH; 10, SARGON; 13, MERODACH BALADAN, SENNACHERIB; 17, RABBARIS, TARTAN; 26, ARABIA; 34, SEPHARVAIM.
 XIX. 32-37, HEZEKIAH, SENNACHERIB.
 XX. 11, AHAZ; 13, SPICE.
 XXI. 7, 13, ASHTORETH, NINEVEH, MANASSEH.
 XXII. 8, CANON, PENTATEUCH; 12, ABDON, ACHBOR; 14, COLLEGE; 16-18, DEUTERONOMY.
 XXIII. 4, ZEPHANIAH; 5, MAZZAROTH; 6, GROVE; 11, SUN; 13, OLIVES (MOUNT OF), JERUSALEM; 30, JEHOAHAZ.
 XXIV. 7, RIVER; 8, BABEL; 13, 14, JEHOIACHIN; 14, 16, CAPTIVITY, JEREMIAH.
 XXV. 19, SCEPTRE, ARMY.

1 CHRONICLES.

- CHAP. I. ISAIAH; ver. 17, MASH.

- II. 10, AARON; 13-17, ZERUIAH, CHRONICLES, DAVID; 16, NAHASH; 23, BASHAN, HAVOTH JAIR, MANASSEH; 24, ABIA; 55, SCRIBES.
 III. 16-18, NEDABIAH; 21, SHEMATIAH.
 IV. 9, 10, JABEZ; 14, MEONOTHAI; 15, UKNAZ, KENAZ; 17, SHAMMAI, MIRIAM, EGYPT; 18, JEHUDIAH; 34-43, SIMON; 41, MAON.
 V. 1, 2, REUBEN, JOSEPH, JUDAH, MANASSEH, CHRONICLES; 16, SHARON.
 VI. 10, AHIMAAZ; 23, JOEL; 31, ARK OF COVENANT; 37, ABIASAPH; 44, ABDI; 74, ABDON.
 VII. 3, OBADIAH; 8, ABIA; 20-27, BERIAH, SHUTHELAH.
 VIII. 1, BECHER; 6-8, MANANATH; 23, 30, ABDON.
 IX. 2, LEVI; 19, 31, ABIASAPH; 32, SHEWBREAD; 35, ABDON.
 X. 12, SAMUEL (BOOKS OF); 13, SIN, ABIATHAR, SAUL; 14, ISSACHAK, LAW.
 XI. 11, ADINO, JASHOBEAM; 13, 14, 27, SHAMMAH; 16-18, PHILISTIA; 35, NATHAN.
 XII. 18, ARMY; 21, TROOP; 23-32, ISSACHAK; 27, AARON; 33, ZEBULUN.
 XIII. 9, NACHON, UZZAH.
 XIV. 8-16, PHILISTIA.
 XV. 2, LEVITES; 11, 12, ABIATHAR; 15, 18, 24, OBED EDOM.
 XVI. 1, ARK OF COVENANT; 34-41, MUSIC; 37-42, POETRY; 33, MERARI.
 XVII. 1, TEMPLE; 17, CHRONICLES.
 XVIII. 12, JOAB.
 XIX. 6, MESOPOTAMIA.
 XX. 5, JAARE OREGIM.
 XXI. 5, CENSUS; 9, PROPHET; 25, ARAUNAH; 30, MORIAH.
 XXII. 1, TEMPLE.
 XXIII. 5, MUSIC; 14, 15, MOSES; 24-28, NUMBERS.
 XXIV. 3, 4, ABIATHAR.
 XXV. 1, ASAPH.
 XXVI. 10, MERARI; 15, ASUPPIM; 16, SHALLLECHETH (THE GATE); 18, PARBAR.
 XXVII. 1, 24, ARMY; 17, AARON; 29, PHILISTIA; 34, ABIATHAR.
 XXVIII. 11, PORCH; 12-19, TEMPLE.
 XXIX. 3, DAVID; 20-25, SOLOMON; 29, SAMUEL (BOOKS OF), SCRIBES.

2 CHRONICLES.

- CHAP. I. Ver. 16, LINEN.
 II. 13, DAN; 17, STRANGER.
 III. 1, JEHOVAH JIBER; 4, 13, 15, TEMPLE; 9, NAIL.
 IV. 3, LAYER; 5, 9, TEMPLE; 8-19, SHEWBREAD; 12, 13, POMMELS.
 V. 13, 14, JERUSALEM.
 VIII. 4, TADMOR; 17, SOLOMON.
 IX. 29, SCRIBES.
 XI. 1-12, REHOBOAM; 15, SATTES.
 XII. 2-12, SHISHAK.
 XIII. 5, SALT; 7, REHOBOAM; 19, EPHRAIM, JESHANAH, OPHRAH; 22, SCRIBES.

XIV. 3, HIGH PLACES; 9-13, ZERAH, ARA.
 XV. 1-8, ODED, MOUNTAIN; 16, ARA; 17, HIGH PLACES.
 XVI. 4, ABEL BETH MAACHA; 10, STOKES; 14, TUNE.
 XVII. 7-9, JEROSHAPHAT.
 XVIII. 2, AHAB.
 XIX. 2, AHAB.
 XX. 1, MAON (2); 21, 22, JEDUTHUN, MUSIC; 25, MOAB, AHASIAH; 36, JEROSHAPHAT, TARSHISH.
 XXI. 4, ATHALIAH; 10, 11, LEVITICUS.
 XXII. 2, 6, 9, AHASIAH.
 XXIII. 6-8, JEROIADA.
 XXIV. 1, 25, ANASIAH; 14, JEROIADA; 23, 24, HAKAEL; 26, SHOMER, ZASAD.
 XXV. 11, SALT (VALLEY OF); 16-18, AMASIAH.
 XXVI. 5, ZECHARIAH; 10, PLAINS; 13, USZIAH.
 XXVIII. 27, JERUSALEM.
 XXIX. 1, ABI; 12, ABDI; 25, 26, MUSIC; 30, PSALMS.
 XXX. 17, PASSOVER; 18, SCRIPTURES.
 XXXI. 5, 10, 12, 19, TITHE; 10, SADDUCERS.
 XXXII. 1, LACHISH; 2, 4, 5, 30, HEBKIAH; 4, 9, SILOAM, SENNACHERIB, JERUSALEM; 31, MERODACH BALADAN.
 XXXIII. 11-19, ESARHADDON, HOOK, MANASSEH, BABEL, ASSYRIA.
 XXXIV. 20, ABDON.
 XXXV. 14, 23, HILKIAH, JOSIAH, PENTATEUCH; 21, EGYPT, PHARAOH; 22, JERUSALEM.
 XXXVI. 9, JEROIACHIN; 12, 13, ZERKIAH; 21, SABBATH, YEAR.

EZRA.

CHAP. I. Ver. 1, ISAIAH; 2-4, EZRA.
 II. 6, PARATH MOAB; 13, ADONIJAH, ANTICHRIST; 23, AI; 34, RAHAB; 36-39, PRIEST; 43, 54, 55, SOLOMON'S SERVANTS, NETHINIM; 66, MULES; 69, MONEY.
 III. 2, JEHUZADAK, ZERUBBABEL; 4, TABERNACLES (FEAST OF).
 IV. 5-7, ARTAXERXES; 9, PERSIA; 12, NEHEMIAH; 18, 20, TAXES; 17, EZRA, MEDES.
 V. 1, 2, 6, EZRA, ZERUBBABEL.
 VI. 1, 15, PERSIA; 2, EZRA, ZERUBBABEL; 4, 15, TEMPLE (OF ZERUBBABEL); 5, MEDES.
 VII. 1, 6, 10, 12, ARTAXERXES, PERSIA, EZRA.
 VIII. 20, NETHINIM.
 IX. 8, NAIL; 9, EZRA.
 X. 2, MEDES, PENTATEUCH; 26, ABDI.

NEHEMIAH.

CHAP. I. Ver. 1, ARTAXERXES; 4-11, NEHEMIAH.
 II. 1-8, 12, NEHEMIAH.

III. 5, 27, TEKOA; 7, THRONE; 12, NEHEMIAH; 15, SILOAM, JERUSALEM.
 IV. 3, 4, NEHEMIAH; 9, 12, PRAYER.
 VI. 3, 11, NEHEMIAH; 7, MALACHI.
 VII. 4, 5, 62, 70, 73, NEHEMIAH; 32, AI; 65, HIGHPRIEST.
 VIII. 2-8, VERSIONS, SCRIPTURES; 8, 9, TIRSHATHA; 10, 17, NEHEMIAH; 13, SCRIBES, SYNAGOGUE; 14, 17, TABERNACLES (FEAST OF).
 X. 24, NETHINIM.
 XI. 17, ABDA, NEHEMIAH.
 XII. 10, 11, ALEXANDER THE GREAT; 22, 23, NEHEMIAH, PERSIA; 25, ASUPPIM; 35, ABIASAPH; 37, TEMPLE, JERUSALEM.
 XIII. 1, 14, 23, NEHEMIAH; 27, 29, MALACHI; 23, PENTATEUCH.

ESTHER.

CHAP. I. VASHTI, AHASUERUS; ver. 5, 6, 9, SHUSHAN, LINEN; 10, ABAGTHA; 14, PERSIA.
 II. 7, MYRTLE; 9, 11, 21, SHUSHAN; 12-15, PERSIA; 21, ABAGTHA.
 IV. 11-16, PERSIA.
 V. 1, SHUSHAN.
 VI. PROVIDENCE.
 VIII. 10, MULES.

JOB.

CHAP. I. Ver. 6, SONS OF GOD; 7, 9-11, ABADDON, SATAN; 15, SHEBA.
 III. 8, LEVIATHAN; 14, MEMPHIS.
 IV. 11, LION; 19, MOTH.
 VI. 4, POISON; 15, RIVER; 19, TENA.
 VIII. 11, MEADOW, REED; 12-19, JOAB, SPIDER.
 IX. 9, PLEIADES; 25, POST; 32, DAYSMAN, MEDIATOR.
 XII. 6, LAMECH.
 XIV. 17, BAG.
 XV. 26, BOSSES.
 XVIII. 15, JOB.
 XIX. 23, JOB; 24, LEAD, WRITING; 25-27, REDEEMER, WORM.
 XXI. 12, MUSIC, NUMBERS; 24, MILK.
 XXII. 15, JOB.
 XXIII. 8, 9, SUN.
 XXIV. 5, ISHMAEL.
 XXVI. 5, GIANTS; 14, THUNDER.
 XXVII. 1, PARABLE; 18, MOTH.
 XXVIII. 1, 2, METALS, SILVER, MINES; 7, KITE, VULTURE; 17, 18, PEARL.
 XXIX. 6, MILK.
 XXX. 4-7, JOB, MALLOW, NETTLE; 11, COED; 18, COLLAR; 29, OSTRICH.
 XXXI. 12, ABADDON; 26, IDOL, SUN, JOB, KISS, ADORE, ARABIA; 27, HAND.
 XXXIII. 18, PIT; 24, PITCH; 25, ELISHA.
 XXXV. 10, PAUL.
 XXXVII. 9, WHIRLWIND; 18, HEAVEN; 23, GOLD.

XXXVIII. 6, 7, WEIGHTS AND MEASURES; 14, SEAL; 31, ORION, PLEIADES; 32, MAZAROTH.
 XXXIX. 5, ASS; 12-18, OSTRICH; 19-23, THUNDER, HORSE.
 XL. 15, 24, BEHEMOTH.
 XLI. 1, HOOK; 2, 20, REED.
 XLII. 10, CAPTIVITY.

PSALMS.

I. Ver. 3, GARDEN, PSALMS, RIVER.
 II. 3, BANDS; 6, JERUSALEM; 9, BOD, SCEPTRE; 12, ADORE.
 III. 1, 2, 6, DAVID, SELAH.
 IV. NEGINOTH; 2-7, DAVID; 5, ABSALOM.
 V. NEHILOTH; 1-3, PRAYER.
 VI. SHEMINITE.
 VII. SHEGGAION, CUSH; 2, 3, DAVID.
 VIII. 1, NAME; 4, MAN; 5, ANGEL.
 IX. DAVID, MUTH LABBEN; 5, SIN; 15, 16, SAUL.
 XI. 1, HACHILAN, SHEMAIAN; 4, DAVID.
 XII. 6, INSPIRATION.
 XIV. 1, ABIGAIL, DAVID; 7, CAPTIVITY.
 XV. DAVID.
 XVI. 4-6, SAUL, LINES, MIGHTAN; 7, ABIATHAR, DAVID; 16, SEPTUAGINT, HELL.
 XVII. 3, 4, DAVID, SAUL.
 XVIII. 20, 21, 35, 43, 60, DAVID; 31, PSALMS; 34, METALS.
 XIX. 7, SUN.
 XXI. 3, DAVID.
 XXII. DAY, PSALMS, AJELETH SHAHAR; 15, POTSHEDD; 16, SEPTUAGINT, OLD TESTAMENT; 25, THOUSAND YEARS.
 XXIII. 4, SHEPHERD, DAVID.
 XXIV. 1, OLD TESTAMENT, TABERNACLE; 2, DAVID, CREATION.
 XXV. 8-10, DAVID, POETRY; 18, SHIMEI.
 XXVI. 8, DAVID.
 XXVII. 10, DAVID.
 XXVIII. 4, DAVID.
 XXIX. 10, NOAH.
 XXX., title. 8-11, CENSUS, DAVID.
 XXXI. 5-7, DAVID; 6, 8, 21, KEILAH; 20, PAVILION.
 XXXII. DAVID; 2, SACRIFICE, ATONEMENT; 8, MASCHIL.
 XXXIII. 2, PSALTERY.
 XXXIV. DAVID, JONATH ELEM BECHOKIM, ANIMELECH; 7, ELISHA.
 XXXV. 1, DAVID, ABIGAIL.
 XXXVII. 19, ZEDKIAH, JEREMIAH; 35, BAYTREE.
 XL. 2, PIT; 6, ENGRAVER, AWL; 8, LAW.
 XLI. 2, JUDAS ISCARIOT, PSALMS; 9, ABSALOM.
 XLII. 6, HERMON, MIZAR, OLIVES (MOUNT OF).
 XLIII. DAVID; 3, 5, URIM.
 XLIV. DAVID, EDOM, HADARESEE, JOAR.

- XLV. 1, PROPHECY, PSALMS; 2, 7, ANOINT, AARON, JESUS, OIL; 4, OLD TESTAMENT; 6, SCEPTRE; 12, TYRE; 14, SHOSHANNIM.
- XLVI. ALAMOTH, PSALMS; 4-6, 10, HEZEKIAH.
- XLVII. EDMOM, JAHAZIAH, PSALMS; 9, SHIELD.
- XLVIII. 1, 4, 9, EDMOM, JERUSALEM, PSALMS; 7, TABSHISH.
- LI. DAVID; 5, SIN; 18, 19, SACRIFICES.
- LII. 1, 5, DAVID, DOEG; 7, SAUL; 8, OLIVE TREE.
- LIII. DAVID, MAHALATH; 7, SAUL.
- LV. 12, 14, ABSALOM; 13, JUDAS ISCARIOT; 18, ELISHA; 31, BUTTER.
- LVI. DAVID, MICTAM; 3, JONATH ELEM BECHKIM.
- LVII. DAVID; 1, ALTASCHITE, SAUL; 8, GLORY.
- LVIII. DAVID; 4, ADDER; 6, LION; 9, THORN.
- LIX. DAVID; 6, 14, 15, DOG; 11, MICHAL.
- LX. SHUSHAN EDUTH; 4, BANNER; 5, SOLOMON; 8, MOAB, DAVID, EDMOM, HADAREZEE, JOAB; 9, SELA; 12, SANDAL.
- LXI. NEGINAH.
- LXII. 1, 8, PRAYER; 4, JEROBOAM; 9, ADAM.
- LXIII. OLIVES (MOUNT OF).
- LXVI. 16, PHILIP (APOSTLE).
- LXVIII. 1, ARK OF COVENANT; 14, SALMON; 17, ANGEL; 18, DAVID; 25, MICHAL, MUSIC; 29, GIFTS.
- LXIX. 12, GATE; 20, JESUS.
- LXXI. PSALMS.
- LXXII. DAVID; 10, 15, SHEBA, SOLOMON; 20, PSALMS.
- LXXIII. 4, BANDS; 18, SAUL.
- LXXIV. 4, SYNAGOUE; 8, PSALMS; 13, 14, EGYPT, LEVIATHAN; 19, TURTLE.
- LXXV. 3, PILLARS, PSALMS; 6, HEZEKIAH; 8, WINE.
- LXXVI. 3, 5, 6, 8, 11, 12, HEZEKIAH; 4, LEOPARD; 10, OLD TESTAMENT, PSALMS.
- LXXVII. PSALMS; 8, WHIRLWIND.
- LXXVIII. PSALMS, DAVID, REHOBOAM; 7, 12, EGYPT; 24, 25, ANGELS, MANNA; 27-31, QUAIL; 43, ZOAN, MOSES; 55, PHILISTIA; 60, TABERNACLE; 61, ARK OF COVENANT; 67-71, JERUSALEM; 70, SHEPHERD.
- LXXIX. 1, 4, 12, TOBIAH; 1, 6, PSALMS.
- LXXX. MANASSEH, PENTATEUCH, PSALMS, SHOSHANNIM EDUTH; 17, BENJAMIN.
- LXXXI. 3, TRUMPETS; 6, POTSHERD, PSALMS; 10, ELISHA.
- LXXXII. 6, 7, SEIR, SONS OF GOD, ANGEL.
- LXXXIII. EDMOM, MOAB; 8-7, 12, TYRE, JEROSHAPHAT, JAHAZIEL; 11-14, ORKB, PSALMS, ASAPH.
- LXXXIV. 3, BIRD; 6, MULBERRY TREES, BACA; 10, DOORKEEPER.
- LXXXVII. 4, PROSELYTES, PSALMS, TYRE; 7, MUSIC.
- LXXXVIII. 12, ABADDON, MAHALATH, PSALMS.
- LXXXIX. 10, RAHAB; 12, TABOR; 15, HIGHPRIEST; 30-36, SOLOMON; 37, MOON, PSALMS.
- XC. 1, 13-17, MOSES.
- XCI. 3-10, MOSES; 6, PLAGUE; 11, 12, JESUS; 13, ADDER.
- XCII. 12, PALM, PSALMS.
- XCIV. 1, 2, SAUL; 8, PROSELYTES.
- XCVI. DAVID.
- XCIX. 6, PRIEST.
- CI. DAVID; 2, SAUL.
- CII. DAVID; 6, OWL, PELICAN; 9, ASHES.
- CIII. DAVID; 12, ATONEMENT (DAY OF).
- CIV. 4, ANGEL; 17, STORK.
- CV. 12, 23, 44, 45, DAVID; 17, 18, POTIPHAR, CHAINS; 40, QUAIL.
- CVI. 1, ALLELUIA; 3-6, 44-48, DAVID; 17, 18, KORAH; 28, WILDERNESS; 31, PHINERAS.
- CVIII. DAVID, PSALMS.
- CIX. 4-8, JUDAS ISCARIOT, PSALMS; 6, 31, SATAN, HAND; 17, 28, SHIMEI, DAVID, SWALLOW.
- CX. 2, AARON; 3, DEW; 4, MELCHIZEDEK, PSALMS; 5, JOSHUA.
- CXI. 5, MEAT.
- CXV. 4-8, IDOL.
- CXVI. 15, ABEL.
- CXVIII. 14-27, TABERNACLES (FEAST OF); 22-24, LORD'S DAY.
- CXIX. 60, ZACCHÆUS; 83, BOTTLE, EZRA, NEHEMIAH; 164, PRAYER, PSALMS.
- CXX. DEGREES (SONGS OF); 4, COAL; 5, KEDAR.
- CXXI. 6, MOON.
- CXXII. PSALMS.
- CXXIII. NEHEMIAH, TOBIAH.
- CXXV. NEHEMIAH; 8, SCEPTRE.
- CXXVI. NEHEMIAH; 6, SOWER.
- CXXVII. 2, MANNA, SOLOMON.
- CXXVIII. 3, GARDEN, OLIVE TREE.
- CXXIX. 7, MOWING.
- CXXXII. DAVID; 6, EPHRAIM, FOREST, KIJATH JEARIM; 8-10, POETRY, ARK OF COVENANT.
- CXXXIII. 2, PRIEST; 3, DEW, HERMON.
- CXXXV. PSALMS.
- CXXXVI. ZERUBBABEL.
- CXXXIX. 24, IDOLS, PSALMS.
- CXL. 1, PSALMS.
- CXLI. 2, INCENSE; 4, 5, JONADAB.
- CXLVI. ZECHARIAH.
- CXLVII. PSALMS.
- CL. 3-5, MUSIC, POETRY.

PROVERBS.

- CHAP. I. Ver. 6, PROVERBS; 8, 9, ORNAMENT; 11, 17, 18, NET; 31, JEROBOAM, MINES, SEPHARVAIM.
- III. 11-13, PROVERBS.
- V. 15, HOUSE, WELL.
- VII. 16, LINEN; 22, STOCKS.

- VIII. 22, SON OF GOD.
- XI. 22, BOAR.
- XII. 1, AMAZIAH; 3, PROVERBS.
- XIII. 24, ADONIJAH.
- XIV. 34, LAW, SIN.
- XV. 1, JEPHTHAH, GIDEON, JEROBOAM, REHOBOAM; 19, HEDGE, THORN.
- XVI. 7, JOSEPH; 18, SIRON; 32, JEPHTHAH; 33, LOT.
- XVII. 8, MINES; 14, JEPHTHAH.
- XVIII. 13, MEPHIBOSHETH.
- XIX. 24, MEALS.
- XXI. 1, SAUL.
- XXII. 6, ADONIJAH; 22, GATE.
- XXIII. 31, WINES.
- XXV. 1, HEZEKIAH, PROVERBS; 11, APPLES; 20, NITRE; 23, WINDS.
- XXVI. 1, RAIN, AGRICULTURE; 2, SWALLOW; 8, SLING; 17, JEPHTHAH, JOSIAH; 23, POTSHERD.
- XXVII. 4, SAUL; 10, JEROBOAM; 14, SALUTATION; 20, ABADDON; 23, MORTAR.
- XXVIII. 23, ZEDEKIAH.
- XXIX. 25, SAUL.
- XXX. 1, JAKEH, UCAL, AGUR, PROVERBS; 19, SERPENT; 23, SPIDER.
- XXXI. 1, LEMUEL, PROVERBS; 22, SILK.

ECCLESIASTES.

- CHAP. I. Ver. 15, NUMBER.
- II. 6, POOL; 8, MUSIC; 19, REHOBOAM; 24, ECCLESIASTES.
- IV. 4, SAUL.
- V. 6, ANGEL; 7, DREAM.
- VII. 6, THORN; 16, 17, ECCLESIASTES; 29, SIN.
- VIII. 11-13, JOAB.
- IX. 5, 10, ECCLESIASTES; 8, ANOINT; 14-16, NATHAN, SHEBA.
- X. 1, FLY, UZZIAH; 11, SERPENT.
- XI. 5, NICODEMUS.
- XII. 1, ECCLESIASTES; 3, HOUSE, WINDOWS; 3, 4, MILL; 4, DAUGHTER; 5, HAIR, ALMOND; 6, MEDICINE, CISTERN, CORD; 11, NAIL; 12, SCRIBES.

SONG OF SOLOMON.

- CHAP. I. Ver. 5, ARABIA, CURTAINS; 7, CANTICLES; 9, HORSE; 10, 11, ORNAMENT.
- II. 1, ROSE, SHARON; 4, BANQUET; 5, APPLES; 11, 12, TURTLE; 14, NEST; 15, FOX.
- III. 6, FRANKINCENSE; 10, PILLARS; 11, MARRIAGE.
- IV. 1, GOAT, HAIR; 3, WIL; 8, LEBANON; 12, HOUSE; 13, POMEGRANATE; 15, GARDEN; 16, WINDS, HOLY GHOST.
- V. 1, CANTICLES, HONEY; 11, HAIR; 14, RING, SAPPHIRE.
- VI. 4, TIRZAH; 9, 10, MOON; 13, ADULTERY, CANTICLES, SHULAMITE, DANCE, MAHANAIM.

VII. 1, ORNAMENT; 2, GARDEN; 4, LEBANON; 5, GALLERIES, HAIR; 8, PALM; 11, 12, VINE.
VIII. 2, POMEGRANATE; 6, RIZPAH, ARMLET; 10, CANTICLES.

ISAIAH.

CHAP. I. Ver. 15, UNCLEAN; 18, ATONEMENT (DAY OF); SCARLET, WOOL; 21, ANTICHRIST, ADULTERY, BABYLON (MYSTICAL); 22, WINE; 25, SOAP, TIN; 26, ABDON; 29, GARDEN.
II. 20, MOLES, IDOLS, BATS.
III. 3, ORATOR; 3, 18, 90, ANKLET; 19, VEIL; 22, WINDMILL; 24, STOMACHES; 26, MONEY.
IV. 3, HEIFER (RED).
V. 1, SON, VINE, WINE; 12, POETRY; 25, ARM.
VI. 1, PROPHET; 2, SERAPHIM; 3, 5-7, CHERUBIM.
VII. 1-16, AHAZ, IMMANUEL, PEKAH, PROPHET, SHEAR JASHUB; 5, 6, TABEL; 8, SAMARIA; 15, BEE; 22, BUTTER, MILK; 23, SILVERLINGS.
VIII. 1, WRITING, MAHER-SHALAHASHBAZ; 2, URIAH, ZECHARIAH, ABI; 4, ABBA, SHILOAH, SILOAM; 6, ABANA; 9, 12, TABEL; 19, PEP, AHAZ; 20, DIVINATION.
IX. 1, 2, ZERULUN; 3, OLD TESTAMENT; 6, ELIAKIM, KEY, MIRACLE; 12, PHILISTIA, GALILEE; 13, AHAZ; 14, REED; 20, 21, MANASSEH.
X. 12, ASSYRIA; 14, NEST; 24, SHEPHERD; 27, ANOINT; 28, 32, GEBA, HEZEKIAH, LODGE; 30, LAISH.
XI. 1, JESSE 10, BANNER; 14, MOAB.
XII. 1, RECONCILIATION, SACRIFICE; 3, TABERNACLES (FEAST OF).
XIII. 6, SHADDAI; 17-22, MEDFS. BABEL, OLD TESTAMENT.
XIV. 9, GIANTS; 12, ABADDON, SAGAN, LUCIFER; 13, JERUSALEM, BABEL; 23, BITTER, CHALDEA; 25-30, UZZIAH, HEZEKIAH, PHILISTIA.
XV. 1, MADMEN; 2, BAJITH; 5, HEIFER; 7, WILLOWS (BROOK OF).
XVI. 1, MESA, SELA, ARAZIAH; 6, 7, 14, MOAB; 8, JAAZER, SIBMAH; 12, BAJITH.
XVII. 8, BAAL; 9, FOREST.
XVIII. 1, ETRIOPIA, TIRHAKAH; 2, NILE, FILLED.
XIX. 5, 8, 10, NILE; 7, REED; 9, WEAVING; 13, ZOAN, MEMPHIS; 16, BATTLE; 18, HEBREW; 18-20, IR-HAHERES, ON.
XX. 1, SARGON, TARTAN; 2-4, ASSYRIA.
XXI. 1, WHIRLWIND; 2, BABEL, MEDFS; 5, SHIELD, ANOINT; 7, HORSE.
XXII. 1, ISAIAH, JERUSALEM; 6, SHIELD; 15, HEZEKIAH; 16, TOMB, SHEBNA; 23, KEY; 23-25, TENT, NAIL; 24, FLAGON, THOUSAND YEARS.
XXIII. 7, 13, 18, TYRE, CHALDEA; 10, TARSHISH.
XXIV. 13, OLIVE TREES; 20, BED, LODGE.

XXV. 6, LEES, MOAB; 10, MADMEN; 11, SWIM.
XXVI. 19, RESURRECTION, ELISHA; 20, NOAH.
XXVII. 1, LEVIATHAN; 5, ALTAR; 12, NILE; 13, ISRAEL.
XXVIII. 1, MEALS; 4, HOSHEA; 5, SHULAMITE; 6, BATTLE; 9, HEZEKIAH; 16, SAUL.
XXIX. 1, ARIEL; 14, AHITHOPHEL; 21, GATE.
XXX. 4, TAPANNES; 6, ASS; 7, RAHAB; 32, BATTLES; 33, TOPHET, HELL.
XXXI. 5, BIRD, PASSOVER.
XXXII. 14, BABSHAKER.
XXXIV. 13, OSTRICH; 14, 15, OWL.
XXXV. 1, ROSE.
XXXVI. 2, NAHUM; 7-10, 16-19, BABSHAKER; 12, DUNG.
XXXVII. 23, DAUGHTER; 33, 36, LIBNAH; 38, NAHUM, NISROCH.
XXXVIII. 6, 18, 19, HEZEKIAH; 9-20, HELL; 14, CRANE, SWALLOW, SURETY.
XXXIX. 1, MERODACH BALADAN, BABEL, HEZEKIAH, ISAIAH.
XL. 12, WEIGHTS AND MEASURES; 29, HAGAR, MICAH.
XLI. 7, NAIL; 14, MAN; 17, 18, HAGAR.
XLII. 3, FLAX; 15, ISLES; 21, ATONEMENT.
XLIII. 2, MESHACH, ABEDNEGO; 3, PLAGUE; 7, CREATION; 10-12, LAW; 22, ELISHA.
XLIV. 4, WILLOWS; 20, ASHES; 28, EZRA.
XLV. 1-5, PROPHET; 2, BABEL; 9, POTSDERD; 21, SAVIOUR.
XLVI. 1, CARRIAGE, NEBO.
XLVII. 2, VEIL.
XLIX. 12, SINIM, SILK; 15, RIZPAH; 24, REDEEMER, SATAN.
L. 5, AWE.
LI. 8, WORM; 9, RAHAB; 19, POETRY.
LII. 14, 15, SPRINKLE.
LIII. 1, ARM; 4, LEPER; 5-12, SACRIFICE; 7, SHEEP; 8, SCRIBES, GENERATION, ISAIAH; 9, JOSEPH; 10, SIN OFFERING; 11, JUSTIFICATION.
LIV. 2, CORDS; 11-17, HIGHPRIEST, ZERESH.
LV. COVENANT, TESTAMENT, REDEEMER, MILK.
LVI. 6, 7, SABBATH.
LVII. 1-4, MANASSEH; 6, STONES.
LVIII. 1, TRUMPET; 13, 14, SABBATH.
LIX. 5, SPIDER.
LX. 7, NEBAIOTH; 16, MILK.
LXI. 3, 10, HEADRESS, MARRIAGE, TIRE; 6, PRIEST, TABERNACLE; 10, ATONEMENT.
LXII. 3, SHULAMITE; 4, HEPHZIBAH; 5, 6, HEROD AGRIPPA, MARRIAGE; 8, 9, WINE.
LXIII. 1, PHOENICIA; 5, GETHSEMANE.
LXIV. 8, POTTER.
LXV. 11, BAAL, GAD, MENI; 15, NAME; 16, AME; 20, AGE,

THOUSAND YEARS; 24, MARY (MOTHER OF MARK); 25, SERPENT.
LXVI. 19, PUL.

JEREMIAH.

CHAP. I. Ver. 11, ALMOND, JEREMIAH.
II. 8, PENTATEUCH; 13, ABANA; 16, TAPANNES; 18, JEREMIAH; 19, AHOLAH, QUEEN OF HEAVEN, SAUL; 20, YOKE; 22, SOAP; 24, ASS.
III. 4, SONS OF GOD; 8, ADULTERY, PHOENICIA; 14, 18, ISRAEL; 16, 17, TEMPLE OF EZEKIEL, THOUSAND YEARS; 19, ADOPTION; 23, ZOAR.
V. 24, RAIN; 26, 27, BIRD.
VI. 1, TEKOA; 8, SHEPHERDS; 27, REFINER; 28, LEAD; 29, BELLOWS.
VII. 18, ASHTORETH; 29, GENERATION; 32, TOPHET.
VIII. 7, STORK; 8, PENTATEUCH, SCRIBES; 22, BALM, MEDICINE.
IX. 2, INN; 25, CIRCUMCISION.
X. 4, 5, PALM.
XI. 3-5, KINGS (BOOKS OF).
XII. 1-4, JEREMIAH; 5, JORDAN; 9, BIRD.
XIII. 1-7, JEREMIAH; 18, JEHOIAKIM; 19, SOUTH.
XIV. 6, ASS.
XV. 1, MOSES; 12, IRON, METALS, STEEL.
XVII. 11, PARTRIDGE.
XVIII. 3, POTTERY; 14, LEBANON.
XIX. 11, POTTERY.
XX. 1-6, PASHUR, STOCKS.
XXI. 1, KINGS (BOOKS OF).
XXII. 10, JEROHAZ; 18, 19, JEHOIAKIM; 24, RING.
XXIII. 28, CHAFF.
XXV. 20, PHILISTIA, ARABIA, ASH-DOD.
XXVI. 20-23, URIAH.
XXVII. 1, 3, JEREMIAH, MOAB, ZEDEKIAH.
XXIX. 1-10, NEBUCHADNEZZAR; 24-32, SHEMAIAH; 25-29, KINGS (BOOKS OF).
XXX. 21, SURETY.
XXXI. 15-17, RAMAH, RACHEL; 21, 22, IMMANUEL; 31-33, LAW; 40, LEPER.
XXXII. 4, ZEDEKIAH; 18-21, KINGS (BOOKS OF).
XXXIV. 14, KINGS (BOOKS OF); 17, ZEDEKIAH; 18, ALLIANCES.
XXXV. 6-19, RECHAB, RECRABITES.
XXXVI. 26, ABDEEL, JEHOIAKIM.
XXXVII. 3, ZEPHANIAH; 5-7, PHARAOH; 21, STREET.
XXXIX. 3, 13, NERGAL SHAREZER, RABMAG, RABBARIS.
XL. 3, NEBUZARADAN.
XLI. 5, SHECHEM; 7-9, ASA; 17, BARZILLAI.
XLIII. 7-9, TAPANNES; 10, PAVILION; 13, BAAL, ON, SUN.
XLIV. 30, PHARAOH.
XLV. 5, ELISHA, BARUCH.

XLVI. 2, PHARAOH; 8, NILE; 9, LUDIM; 14, TAHAPANES; 15, 20, HEIFER, MEMPHIS; 18, TABOR; 25, 26, NO, AMON.
 XLVII. 4, PHILISTIA.
 XLVIII. 2, 34, HESHON; 11, 12, LEES; 19, AROER; 45, SHETH.
 XLIX. 1, MOAB; 7-10, OBADIAH, TEMAN; 19, LION, NIMRAH.
 L. 11, GRASS; 15, HAND; 21, MERA-THAIM, PEKOD; 23, ARMS; 38, BABEL.
 LI. 20, MAUL; 31, 58, BABEL; 41, SNEHACH; 59, SERAIAH, ZEDEKIAH.
 LII. 25, EDUCATION.

LAMENTATIONS.

CHAP. I. Ver. 12, LAMENTATIONS; 13, NET.
 II. 1, ARK OF COVENANT; 6, SYNAGOGUE.
 IV. 3, 10, SEA MONSTER; 7, NAZARITE; 20, LAMENTATIONS.

EZEKIEL.

CHAP. I. Ver. 3, HAND.
 II. 8, BOOK; 9, 10, ROLL.
 III. 2, BOOK; 15, TEL ABIB.
 IV. 1, TILE; 5, 6, REVELATION.
 VII. 16, DOVE.
 VIII. 7, 12, CHAMBERS OF IMAGERY, IDOL; 14, TAMMUZ; 17, BRANCH.
 IX. 4, FOREHEAD.
 X. 12, CHERUB, WHIRLWIND.
 XI. 1-13, PLETHIAH; 23, OLIVES (MOUNT OF).
 XII. 6, 12, ZEDEKIAH; 13, EZEKIEL.
 XIII. 4, FOX; 10, MORTER; 18, KECHEIF, VEIL; 18-20, PILLOWS, BED.
 XV. 2-4, VINE.
 XVI. 4, SALT, BIRTH; 10, SANDAL, BADGER; 12, FOREHEAD, NOSE JEWEL.
 XVII. 12-16, ZEDEKIAH, ALLIANCES; 12-20, OATH.
 XVIII. 20, EZEKIEL.
 XIX. 2, 4, HOOK, JEHOAHAZ; 9, LION.
 XX. 29, BAMAH, HIGH PLACES; 37, SHEPHERD; 39, BEMPHAN, SAMARIA.
 XXI. 21, MOTHER, ARMS; 22, ENGINES; 26, CROWN.
 XXII. 18-23, LEAD, TIN.
 XXIII. 2-4, ADULTERY, AHOLAH, BABYLON (MYSTICAL); 15, HEAD-DESS, JESUS; 20, ASS; 23, KOA.
 XXIV. 17, BUR'AL.
 XXV. 4, EAST; 5, RABBAH; 9, MOAB; 13, TEMAN.
 XXVI. 2, 4-12, TYRE; 9, ENGINES; 11, GARRISON.
 XXVII. 6, BOX, CHITTIM, IVORY; 7, ELISHAH; 10, 11, TYRE, PHUT; 12, FAIRS, TARSHISH; 14, HORSE; 17, PANNAQ; 19, JAVAN.
 XXVIII. 2, 13, 14, TYRE, ONYX, TOPAZ, TABRET; 24, THORN.
 XXIX. 3, 5, PHARAOH, EGYPT; 10,

MIGDOL, SYENE; 11, 12, NUMBER; 15, NO; 18, PHELLED; 19, TYRE.
 XXX. 5, ARABIA; 6, SYENE; 13, 21, PHARAOH; 15, SIN; 16, NO; 17, ON.
 XXXI. 3, FOREST; 14, PIT.
 XXXII. 6, RIVERS.
 XXXIII. 31, SYNAGOGUE.
 XXXIV. 17, GOAT; 27, BANDS.
 XXXVIII. 2, 3, ROSH, ANTIOCHUS; 5, PHUT.
 XXXIX. 1, MESECH, ROSH; 12, TABERNACLES.
 XL. 9, 21, 24, LINTEL, THOUSAND YEARS.
 XLII. 16, 20, TEMPLE (OF EZEKIEL).
 XLIII. 2-4, OLIVES (MOUNT OF), TEMPLE (OF EZEKIEL); 7-9, TOMB.
 XLV. 12, WEIGHT.
 XLVII. 19, EZEKIEL.
 XLVIII. 23, EZEKIEL.

DANIEL.

CHAP. I. Ver. 8, 11, 16, MELZAR, MESHACH.
 II. IRON; 24, 25, 44-46, NEBUCHADNEZZAR; 41, NUMBER.
 III. ABDNEGO, MESHACH; 4, MUSIC; 25, ANGEL.
 IV. 10-12, 30, NEBUCHADNEZZAR; 27, ALMS.
 V. 5, PLASTER; 25, 26-31, MENE, DANIEL, DARIUS, BABEL, BELSHAZZAR.
 VI. 18, MUSIC; 28, BABEL.
 VII. 2, 7, 20, 24, 25, NUMBER, YEAR; 3, BEASTS; 5, BEAR; 6, ALEXANDER THE GREAT; 8, ANTICHRIST; 13, 14, 18, 27, SON OF MAN, THOUSAND YEARS.
 VIII. 2, SHUSHAN; 3, MEDES, HORN, JERUSALEM; 5, ALEXANDER THE GREAT; 9-14, ZACHARIAS, ANTICHRIST; 10-26, GOG; 14, NUMBER, JUSTIFICATION; 16, ULAI; 21, GOAT, GRECIANS.
 IX. 1, BABEL; 24, RECONCILIATION, ATONEMENT, REVELATION, DANIEL, EZRA; 25, CHRONOLOGY, ANOINT, MALACHI; 26, MESSIAH; 27, PINNACLE.
 X. 4, TIGRIS; 13, MICHAEL; 20, ANGEL; 21, SCRIPTURES.
 XI. 21-24, ANTIOCHUS, GOG; 30, CHITTIM; 36, ANTICHRIST; 38, MAUZZIM; 41, MOAB.
 XII. 1, ANGEL; 2, ANTIOCHUS, RESURRECTION.

HOSEA.

CHAP. I. Ver. 3, GOMER, HOSEA, PROPHET; 4, JEHU; 5, 11, JEZREEL, LO-AMMI; 6, 7, RUHAMAH.
 II. 9, UZZIAH; 15, ACHAN; 16, 17, IDOL, BAAL; 23, JEZREEL, LO-AMMI.
 III. 1, WINE; 4, 5, TERAPHIM.
 IV. 16, HEIFER; 18, WINE.
 V. 1, MIZPAH, TABOR; 11, OLD TESTAMENT; 12, MOTH.
 VI. 8, RAIN; 6, LAW; 7, COVENANT.

VII. 4-7, BREAD, OVEN; 5, BIRTH; 8, 11, HEART.
 IX. 6, MEMPHIS.
 X. 11, HEIFER; 14, SHALMAN.
 XI. 1, SONS OF GOD; 4, CORDS, BANDS.
 XII. 1, WINDS; 3, JACOB.
 XIII. 1, ADAM; 7, LEOPARD; 12, BAG; 14, BEDEKMER; 16, SAMARIA.
 XIV. 2, CALF WORSHIP, BULL; 5, LILY.

JOEL.

CHAP. I. Ver. 3, 4, CATERPILLAR, JOEL.
 II. 4, 5, 8-10, LOCUST; 15, TRUMPETS; 20, SEA (SALT); 23, AGRICULTURE, RAIN, JOEL; 28, 29, MIRACLES.
 III. 2, 4-6, PHENICIA; 14, 19, JEROSHAPHAT (VALLEY OF).

AMOS.

CHAP. I. Ver. 1, EARTHQUAKE, UZZIAH; 3, HAZAEL; 5, AVEN; 6, GAZA; 9, 10, TYRE, PHENICIA.
 II. 1, MOAB; 7, POOR; 11, 12, NAZARITE.
 III. 4, LION; 12, MEALS.
 IV. 1, HEIFER; 5, LEAVEN; 7, AGRICULTURE; 11, PHILISTIA.
 V. 12, GATE; 26, 27, BEMPHAN.
 VI. 5, MUSIC; 11, AMOS; 14, WILLOWS (BROOK OF).
 VII. 1, MOWING; 10, 12, AMAZIAH; 14, PROPHET, SYCAMORE.
 VIII. 6, SANDAL; 8, AMOS; 9, DARKNESS.
 IX. 1, LINTEL; 5, RIVER; 7, PHILISTIA.

OBADIAH.

Ver. 3, 4, NEST; 20, SEPHERAD; 21, OBADIAH.

JONAH.

CHAP. I. JONAH.
 III. 3, ASSYRIA.
 IV. 9, 11, JONAH, NINEVEH.

MICAH.

CHAP. I. Ver. 5, 6, MICAH, SAMARIA; 10, APRRAH; 11, ZAAMAN; 13, LACHISH, MICAH; 14, MORESBETH GATH; 15, MARESHAH.
 II. 5, CORD, LINES.
 IV. 10, MICAH.
 V. 2, BETHLEHEM; 5, SHEPHERDS; 7, MICAH, THOUSAND YEARS.
 VI. 4, MIRIAM; 5, ABEL SHITTIM, BALAAM, BOCHIM, GILGAL; 6-8, SACRIFICE; 16, MICAH OMBI.
 VII. 1, FIG; 14, SHEPHERD; 18, 19, MICAH.

NAHUM.

- CHAP. I. VET. 8, NINEVEH; 10, THORN, WINE; 14, NAHUM.
 II. 3, METALS; 6-8, NINEVEH, ASSYRIA, TABERING; 11, 12, LION, SHIELD; 13, NAHUM.
 III. 8-10, NO, NAHUM; 13-15, NINEVEH; 17, HEDGE, LOCUST; 19, ASSYRIA.

HABAKKUK.

- CHAP. I. VET. 5-11, HABAKKUK.
 II. 2, 4, HABAKKUK; 13, SIN.
 III. 4, 5, COAL, HABAKKUK, HORN; 19, NIGINOTH.

ZEPHANIAH.

- CHAP. I. VET. 4, BAAL, HIGH PLACES; 8, ZEPHANIAH; 11, MAKTESH.
 II. 2, CHAFF; 4, EKRON, GAZA; 5, PHILISTIA; 6, MOAB; 13, ASSYRIA.
 III. 9, BARREL.

HAGGAI.

- CHAP. I. VET. 2, HAGGAI; 13, INSPIRATION, ANGEL.
 II. 3, 9, TEMPLE (OF ZERUBBABEL).

ZECHARIAH.

- CHAP. I. VET. 8-11, MYSTLE, ZECHARIAH; 18, HORN.
 II. 1-5, ZECHARIAH.
 III. 1, 2, SATAN; 3, 4, 9, ZECHARIAH, ENOKAVEE, HIGHPRIEST, JESHUA.
 IV. 1-9, ZECHARIAH; 7-10, CORNERSTONE, TABERNACLES (FEAST OF), WEIGHTS AND MEASURES; 11, 12, OIL, OLIVE.
 V. 1-11, ZECHARIAH; 7, 8, LEAD.
 VI. ZECHARIAH; 9-13, JESHUA, TOBIAN, ZERUBBABEL.
 VII. 2, REGEM MELECH, SHEEZEER.
 IX. ZECHARIAH; 2, 3, TYRE, SIDON; 5, PHILISTIA, EKRON, GAZA; 6, BASTARD; 7, JESUS; 9, ASS; 10,

HORSE; 13, GRECIANS, JAVAN; 15, 16, SLING.

- X. 1, RAIN; 4, NAIL; 8, BEE; 11, RIVER.
 XI. 4, 5, 7, 8, 10-14, 16, 17, BANDS, ZECHARIAH.
 XII. 3, STONE; 10, 11, THOUSAND YEARS, JOSIAH; 12, 13, NATHAN.
 XIII. 1, ANTIOCHUS, ANTICHRIST, ABANA; 7, ZECHARIAH.
 XIV. 7, CREATION; 9, BABEL, MEDIATOR, THOUSAND YEARS; 16, FEAST, PALM, ZECHARIAH; 17, NILE; 21, THOUSAND YEARS.

MALACHI.

- CHAP. I. VET. 7, ALTAR; 11, INCENSE; MALACHI, SHEWBREAD, TABERNACLE.
 II. 3, DUNG; 4, 5, 10, 13, NEHEMIAH; 15, EVE; 16, MALACHI.
 III. 2, 3, MINES, REFINER, SILVER; 8, NEHEMIAH; 10, TITHE.
 IV. 2, SUN, THOUSAND YEARS; 4-6, JOHN, OLIVE.

NEW TESTAMENT.

MATTHEW.

- CHAP. I. VET. 1, 6, MATTHEW, GENEALOGY OF JESUS CHRIST; 3, RUTH; 5, RAHAB; 6-11, 14, 15, ZERUBBABEL; 17, GENERATIONS.
 II. 1, SOLOMON, STAR OF WISE MEN, MAGI; 6, BETHLEHEM; 7, 8, 11, JESUS, HEROD; 15, ON; 17, 18, RACHEL; 23, A CHELAUS; 23, NAZARENE, OLD TESTAMENT.
 III. 1, 2, 11, 15, BAPTISM, SANDAL; 5, REGION ROUND ABOUT.
 IV. 1, 3, 5, PINNACLE, SATAN, JESUS, MATTHEW; 2, NUMBER; 18, ANDREW; 21, ZEBEDEE.
 V. 1, JESUS; 5, THOUSAND YEARS; 8, SON OF MAN; 17, 18, 38, LAW; 21, 27, SCRIBES, SYNAGOGUE; 23, RACA; 25, SHIMEI; 26, MATTHEW; 32, ADULTERY; 34, OATH; 41, COMPUL.
 VI. 1, ALMS; 5-13, PRAYER; 11, MATTHEW; 30, OVEN, AGRICULTURE; 33, SOLOMON, ELIJAH.
 VII. 6, POETRY, PEARL; 18, JOSEPH; 24-27, PHILISTIA; 29, SCRIBES.
 VIII. 5, ARMY; 6, PALSY; 17, JESUS, MIRACLES, OLD TESTAMENT.
 IX. 6, SON OF MAN; 9, 27, MATTHEW; 14, FAST; 17, WINE; 20, HEM; 23, MINSTREL; 30, MIRACLE; 36, SCRIBES.
 X. 3, MATTHEW, THOMAS, THADDEUS; 4, SIMEON (5), APOSTLE; 9, SCRIP; 10, SANDAL; 19, 20, INSPIRATION.

- XL 2-4, 17, MIRACLES, JOHN; 8, SCRIBES; 19, PUBLICAN, JUSTIFICATION; 29, 30, YOKE.
 XII. 6, TEMPLE OF ZERUBBABEL; 15-21, JOHN; 19, 20, NICODEMUS; 24, SATAN; 31, 32, BLASPHEMY, HOLY GHOST, JESUS; 39, ADULTERY; 40, JONAH; 42, SHEBA, SOLOMON; 43-45, SAUL.
 XIII. 11, MYSTERY; 13-33, 44-52, PARABLE; 24, KINGDOM OF HEAVEN, TAXES, MATTHEW; 31, MUSTARD, NEBUCHADNEZZAR; 33, LEAVEN; 41, THOUSAND YEARS; 47, NET; 56, BROTHER.
 XIV. 1, CRUZA; 2, JOANNA, PHARISEE; 3, LAZARUS; 20, JESUS; 22-24, TIBERIAS; 35, REGION ROUND ABOUT.
 XV. 1-6, SCRIBES; 23, SYROPHENICIAN; 32, 37, JESUS.
 XVI. 4, 9, 10, MIRACLES, BASKET; 6, HEROD ANTIPAS, LEAVEN, HERODIANS; 12, SADDUCEES; 13, 18, SON OF MAN; 16-23, HOUSE, FOUNDATION; 19, CORNELIUS, ACTS, JESUS, APOSTLES, KEY; 23, PETER; 28, JESUS.
 XVII. 1, THOUSAND YEARS; 1-10, MOSES; 11, ELIJAH; 21, FAST; 24, TAXES, TRIBUTE, JESUS; 27, MONEY.
 XVIII. 6, MILL; 10, ANGEL; 18, CHURCH, JESUS, APOSTLES; 25, PARABLE; 34, LOAN, TORMENTORS.
 XIX. 3, JESUS; 5, EVE, ADULTERY, MARRIAGE; 7, 8, LAW; 24, MONEY; 23, REGENERATION, ADOPTION, FIRSTBORN, THOUSAND YEARS.

- XX. 1-16, WAGES, PARABLE, PETER; 2, 13, PENNY; 20, ZEBEDEE; 22, BAPTISM; 23, THIEVES, THOUSAND YEARS; 28, RANSOM, ATONEMENT, SACRIFICE; 29, BARTIMEUS; 30, JERICHO.
 XXI. 1, OLIVES (MOUNT OF); 12, CHANGERS OF MONEY; 14, 15, 16, JESUS; 19, FIG; 42, CORNER STONE; 44, STONE.
 XXII. 1-12, BANQUET, MEAL; 8, PAUL; 16, 17, HEROD, HERODIANS, KING, PONTIUS PILATE, TAXES, JUDAS OF GALILEE, INSPIRATION; 20, 21, MONEY, ROMAN EMPIRE; 23, 31, SADDUCEES; 39, 40, SCRIBES; 43-45, SON OF GOD, JESUS.
 XXIII. 5, FRINGE, FRONTLET; 6, MICAH, ROOM, SYNAGOGUE; 7, 8, RABBI; 14, 15, PROSELYTE, PHARISEE, SCRIBES; 24, STRAIN; 27, ANANIAS; 34-38, ABEL, JESUS, ZACHARIAS, JOASH; 37, PASSOVER, EAGLE, HAN, ECCLESIASTES.
 XXIV. 15, ABOMINATION OF DESOLATION; 16, GILEAD, JERUSALEM; 20, PRAYER, SABBATH; 23, EAGLE; 29, 30, JOSEPH; 32, 34, 36, JESUS; 34, GENERATION; 37, NOAH, PROPHECY; 41, MILL.
 XXV. 6, MARRIAGE; 24-30, USURY, ELISHA; 36, 45, ONESIPHORUS; 46, SIN.
 XXVI. 4, JESUS; 6, SIMEON; 10-12, MARY (SISTER OF LAZARUS); 15, MONEY; 23, BANQUET; 29-31, OLD TESTAMENT; 42, AGONY; 53, LEGION; 63, 64, SON OF MAN, ADJURATION; 71, PORCH.

XXVII. 2, PROCURATOR; 3, 4, JUDAS ISCARIOT; 5, 9, ACELDAMA; 6, 19, PONTIUS PILATE; 5, 19, 42, LOT; 9, 10, POTTERY, JEREMIAH, ZECHARIAH; 34, 45, VINEGAR; 38, ROBBERY; 40, JESUS; 44, THIEVES; 45, DARKNESS; 46, 50, SAMSON; 51, PRIEST, TEMPLE (VEIL OF).

XXVIII. 7, JESUS; 9, 11, MIRACLES; 19, NAME, BATH, BAPTISM, CHURCH; 20, ELISHA.

MARK.

CHAP. I. Ver. 18, JESUS; 13, 24, MARK; 44, LEPER.

II. 19, GOSPEL; 27, 28, SON OF MAN.

III. 5, SACRIFICE.

IV. 26, 29, NICODEMUS; 33, MYSTERY; 33, MARK; 39, GALILEE (LAKE OF).

V. 41, LAMB.

VI. 5, 6, MIRACLES; 9, SANDAL; 13, ANOINT; 20, HEROD; 39, GRASS, MARK; 45, JESUS.

VII. 3, SCRIBES, PHARISEES; 4, WASHING, MEALS; 11, PONTIUS PILATE; 26, PHENICIA, SYROPHONICIAN; 31, 35, JESUS.

VIII. 2, 23-25, JESUS; 6, GRASS; 15, HEROD ANTIPAS, HERODIANS.

IX. 1-3, 15, TABOR, BETHSAIDA, JESUS; 29, FAST; 42-50, SALT, WORM, HELL, MARK.

X. 21, LAZARUS; 35-37, JAMES; 46, BARTIMEUS.

XI. 3, 13, 15-17, 20-26, JESUS; 11, BETHANY; 12, FIG.

XII. 13, HERODIANS; 30, 44, JESUS; 41, ALMS.

XIII. 1, STONES; 35, WATCHES.

XIV. 1, BETHANY, ALABASTER; 2, SPIKENARD; 3-9, JESUS; 13-15, PASSOVER; 36, ABBA, AGONY, ABADDON; 50-52, JESUS, LAZARUS; 68, HALL; 72, MARK.

XV. 7, THIEVES; 21, RUFUS, SIMON (Θ), CROSS; 23, GALL, MYRRH.

XVI. 3, BURIAL, TOMB; 4, 12, JESUS; 7, 20, GOSPELS, PETER, MARK; 9-20, TONGUES (CONFUSION OF).

LUKE.

CHAP. I. Ver. 1, ACTS, GOSPEL, LUKE; 3, THEOPHILUS, JESUS; 10, 21, INCENSE; 11-17, AARON, JOHN, BAPTISM, ELIJAH; 13, 35, 48, 63, 64, 68-80, ZACHARIAS; 28, 30-33, 46-54, MARY (VIRGIN); 39, JUTTAH; 72, MICAH.

II. 1, ROMAN EMPIRE; 2, TAXES, CENSUS, CYRENIUS, JUDAH; 7, INN, MANGER; 21, NAME, NUMBER; 25-32, SCRIBES, SIMON (4); 40, 49, 52, JESUS; 46, EDUCATION.

III. 1, TRACHONITIS, TIBERIUS, TETRARCH, ABILENE; 2, ZECHARIAH; 3, BAPTISM; 14, WAGES; 21, LUKE, MARY (VIRGIN); 23, GENEALOGY OF JESUS CHRIST, ADOPTION; 24, 26, 29, MATTHEW; 25, RHESA; 27, SHEALTIEL; 31, NATHAN.

IV. 6, SATAN; 13-16, 39, JESUS, AGONY; 19, JUBILEE; 20, SYNAGOGUE; 26, 27, ELIJAH, NAAMAN; 29, NAZARETH; 41, LUKE.

V. 1-11, JAMES, PETER; 12, LUKE; 17, 30, etc., JESUS.

VI. 1, JESUS, SABBATICAL YEAR, PASSOVER; 12, 13, 15, 17, APOSTLE.

VII. 5, PROSELYTE, SYNAGOGUE, CAPERNAUM; 13, 23, JUSTIFICATION, PHARISEES; 36-50, SIMON (8), LAZARUS.

VIII. 23, 39, JESUS.

IX. 6, 7, HEROD ANTIPAS; 9, 10, 17, 51, JESUS; 31, MOSES; 50, 54, 56, JAMES; 52, 54, 62, LOT; 53, SAMARIA; 59, 60, MOURNING, AARON.

X. 1, SOLOMON, JESUS; 4, SANDAL, SALUTATION; 13, SATAN, ABADDON; 25, JESUS; 40-42, LAZARUS, MARTHA.

XI. 1, PRAYER; 3, SOLOMON; 5, 13, 21-23, SATAN; 12, SCORPION; 21-23, ADAM, SATAN, JESUS; 28, MARY; 37-40, PHARISEES; 39-54, JESUS, PHARISEES; 51, ABEL; 52, SCRIBES.

XII. 19, ABIGAIL; 24, RAVEN; 33, BAG; 35, 36, PASSOVER; 50, AGONY; 54, PHILISTIA, CLIMATE, WINDS.

XIII. 4, SILOAM (TOWER OF), TIBERIAS, PILATE; 31-33, JESUS, FOX; 35, TEMPLE.

XIV. 7, 12, BANQUET, MEALS; 19, ARAUNAH; 21, STREETS; 27, 28, RUTH; 32, AMBASSADOR, SHIMKI.

XV. 8, CANDLE, PARABLE; 22, RING.

XVI. 8, AGE, GENERATION; 14-18, PARABLE; 23, HELL; 27-31, LAZARUS.

XVII. 6, SYCAMINE; 13, LEPER; 13, LUKE, SAMARIA.

XVIII. 1, PRAYER, JESUS; 7, ANNA; 9, PUBLICAN; 13, RECONCILIATION; 14, LUKE; 18-27, ZACCHÆUS; 35, JERICHO.

XIX. 1-10, PUBLICAN, ZACCHÆUS; 4, SYCAMORE; 11, 37, 38, JESUS; 13-19, THOUSAND YEARS; 14, MOSES, SAUL; 41-44, JERUSALEM, OLIVES (MOUNT OF); 48, LUKE.

XX. 4, 25-33, JESUS, THOUSAND YEARS; 36, ADOPTION, ANGEL; 37, RESURRECTION, SADDUCEES, BIBLE, INSPIRATION, ISAAC.

XXI. 2, MITE, ELIJAH; 24, GEN-TILES; 28, 29, JESUS.

XXII. 17-20, LORD'S SUPPER, BANQUET, PASSOVER; 21, 44, 47, 48, 66, JESUS; 28, 29, THOUSAND YEARS; 31, 32, AARON; 36, SCRIP; 38, 51, MALCHUS; 43, 53, 62, AGONY, LUKE.

XXIII. 2, HERODIANS, JESUS; 3-11, HEROD ANTIPAS; 6, 7, PILATE; 27-33, 46, 47, JESUS; 39-43, THIEVES, JOSEPH, PARADISE, HELL.

XXIV. 13-35, 39, 40, 43, LORD'S SUPPER; 18, ALPHÆUS; 27, 44, 45, PENTATEUCH; 33, JESUS; 44, BIBLE, CANON.

JOHN.

CHAP. I. Ver. 1, 6, JOHN; 14, SHEM, SHECHINAH; 17, ARK OF THE COVENANT; 18, SON OF GOD; 21, ELIJAH; 28, NIMRAH, ZARETAN; 29, SACRIFICE; 31-33, JESUS; 36, 41, 42, JAMES.

PETER; 43, GOSPEL; 44, 45, PHILIP (APOSTLE); 47, NATHANAEL; 48, FIG; 51, JACOB, ANGEL, NATHANAEL.

II. 1, JESUS; 1-12, CANA, WINE; 4, 5, JOSEPH, MARY; 7, MARRIAGE; 13, GOSPEL, JEWS; 14, CHANGERS OF MONEY; 19, TABERNACLE; 20, TEMPLE (OF HEROD).

III. 2, MIRACLES; 3-7, 19-21, NICODEMUS; 5, AMEN, BAPTISM, ELISHA; 14, 15, SERPENT (BRAZEN); 16, RECONCILIATION; 23, AIN, JORDAN; 29-31, JOHN; 34, MESSIAH.

IV. 1, etc., JESUS; 5, SYCHAR; 6, 8, 12, 35, 36, SAMARIA; 21, GERIZIM, SAMARITAN PENTATEUCH; 22, SHECHEM; 42, SOLOMON; 46, 53, NOBLEMAN.

V. 1-19, JESUS; 2, JOHN, SHEEPGATE, PORCH; 4, ANGEL; 8, BED; 15-20, SON OF GOD; 17, MIRACLES, SABBATH; 43, ZECHARIAH, ANTICHRIST; 44, SAUL; 46, DKUTERONOMY.

VI. 5-9, PHILIP, PAUL; 13, PENTATEUCH; 16-24, JESUS, TIBERIAS; 28, 29, ATONEMENT (DAY OF); 32, MANNA; 35, SHEWBREAD; 54-56, JUDAS ISCARIOT; 63, FLESH.

VII. 2, 37-39, SILOAM, TABERNACLES (FEAST OF); 3-7, JAMES THE LESS, JESUS; 15, SCRIBES; 17, HEART; 45-53, NICODEMUS, PHARISEE.

VIII. 1, 2, 12, TABERNACLE, CANDELTICK, JESUS; 5, ADULTERY; 36, ADOPTION; 44, ABADDON; 48, SAMARIA; 58, HOUSE, WINDOWS, ISAAC; 58, JEHOVAH, JESUS, SON OF GOD.

IX. 2, PHARISEES; 7, 11, SILOAM; 8, JESUS, MIRACLES; 39, PARABLE.

X. 1-6, JOHN, PARABLE; 3, PORTER; 17, 18, SACRIFICE; 22, TEMPLE (OF ZERUBBABEL); 23, PORCH, SOLOMON'S PORCH, ZACCHÆUS; 31-36, JESUS, SON OF GOD, ANGEL.

XI. 8, 15, 16, THOMAS; 23, 46, LAZARUS, MARY; 50-52, BLASPHEMY.

XII. 1, BETHANY, JESUS; 2, 7, LAZARUS, MARY; 16, 20-23, ANDREW, PHILIP (APOSTLE); 27, AGONY; 42, SCRIBES.

XIII. 1, 2, 27-32, 37, 38, JESUS; 1, 2, 29, PASSOVER; 3-14, PAUL; 8-10, WASHING, LAVER, PETER; 24, 25, BANQUET; 26, LORD'S SUPPER, MEALS.

XIV. 2, REHOBOTH; 4-6, THOMAS; 8-11, PHILIP (APOSTLE); 16, 18, ADVOCATE; 26, HOLY GHOST, PARABLE.

XV. 1, JESUS, VINE; 23-25, JOSEPH, JUSTIFICATION.

XVI. 6-15, ELIJAH; 25, PARABLE; 29, PROVERBS; 33, TEMPLE.

XVII. 12, JUDAS; 15, 16, NAZARITE.

XVIII. 1, GARDEN; 2, SHEPHERD; 11, JOHN, AGONY; 17-27, PETER; 24, JESUS; 29, SEPTUAGINT, PASSOVER, JESUS; 33-40, PILATE; 36, MALCHUS; 37, 38, JESUS.

XIX. 9-11, 14, 15, 19, 23, 27, 31, 42, JESUS, PILATE; 23, 24, NUMBER; 34, BAPTISM; 35, JOHN, MARY; 36, PASSOVER; 39, NICODEMUS.

XX. 1-23, JESUS; 6, 7, LAZARUS; 13-17, MARY, RABBONI, ABBA,

JESUS; 19-23, APOSTLES; 24-29, THOMAS.
XXI. 1, 7, 10-13, 17, JESUS; 11, FISH; 15, LAND, LOVE; 17, 18, PETER; 22, 23, TRADITION.

ACTS.

CHAP. I. Ver. 3, 6, 7-12, 15, 18, 25, JESUS; 11, 12, OLIVES (MOUNT OF), TEMPLE (OF EZEKIEL), SABBATH, THOUSAND YEARS; 13, THOMAS; 14, PRAYER, JUDAS, MARY; 21-26, MATTHIAS, APOSTLES.
II. 1-4, TONGUES (GIFT OF), PENTECOST; 9, PARTHIANS; 10, ROMANS (EPISTLE); 13, 15, WINE; 15-18, AARON; 17-21, OLD TESTAMENT; 23, ACTS, ATONEMENT (DAY OF); 24, JESUS; 38, BAPTISM; 42, 46, LORD'S SUPPER.
III. 1, JOHN; 2-11, TEMPLE; 4, PRAYER; 6, MIRACLES; 12-18, JOSEPH; 14, 15, 26, BARABBAS, JESUS; 17, SON OF GOD; 21, JUBILEE; 24, SAMUEL.
IV. 1, PHARISES; 4-10, RESURRECTION; 7, NAME; 11, ACTS; 12, KORAS; 13, SCRIBES, UNLEARNED, PETER; 28, JESUS, PROVIDENCE, JOSEPH, ATONEMENT (DAY OF).
V. 4, ALMS; 17, PHARISES, SADDUCEES; 29, 30, 41, PETER; 36, THEUDAR.
VI. 1, GRECIAN, HEBREWS, DEACON, STEPHEN; 9, PAUL.
VII. 3, ABRAHAM; 16, SYCHEM, STEPHEN, HAMOR; 20, 22, 25, 35, MOSES, PHARAOH, EGYPT; 43, MOLOCH, KEMPHAN; 51, 60, STEPHEN; 53, ANGEL; 56, JESUS, SON OF MAN.
VIII. 1, 2, STEPHEN; 3, PAUL, PROVIDENCE; 6, PHILIP (EVANGELIST); 10, 20, SIMEON (11); 14-21, JOHN, PETER, BAPTISM (Laying on hands); 26, GAZA; 27-37, PROSELYTE; 38, SCRIBES.
IX. 1, ACTS; 2, WAY; 5, GOAD, STEPHEN, PAUL; 15, GRECIAN; 22, 26, 30, PAUL, TARSUS; 24, ARETAS; 36, TABITHA; 43, SIMEON (10).
X. PETER, PROSELYTE; 10, TRANCE; 11-15, UNCLEAN; 34, ACTS; 46, TONGUES (GIFT OF).
XI. 17, 18, PETER, APOSTLES; 20, GRECIAN, ACTS, ANTIOCH; 26, CHRISTIAN; 28, 30, AGABUS.
XII. 4, QUATERNION; 6, ARMY; 12, 13, PETER; 15, ANGEL.
XIII. 1, MANAEN, APOSTLES; 2, MINISTER, APOSTLES; 4, 5, 13, MARK, PAMPHYLIA, PERGA; 9-11, PAUL; 15, SYNAGOGUE; 20, CHRONOLOGY; 23, ACTS; 26-46, PAUL; 33, FIRST-BORN, ADOPTION, SON OF GOD.
XIV. 15-17, PAUL, ACTS; 23, ELDERS; 24, 25, PAMPHYLIA.
XV. 1, ACTS; 9, PETER; 14, THOUSAND YEARS; 16, 17, PAUL, TEMPLE (OF EZEKIEL); 19, APOSTLES; 20, MARRIAGE, UNCLEAN; 21, SABBATH; 23, SALUTATION; 33, 40, SILAS; 34, JUDAS (BARSBAS); 37-39, MARK, BARNABAS.
XVI. 1-3, TIMOTHY; 6, 7, 10, PAUL, BITHYNIA; 12, PHILIPPI, ROMAN EMPIRE; 13, SYNAGOGUE; 14, 15,

THYATIRA; 16, ORACLES; 24, STOCAS; 40, LYDIA, MACEDONIA.
XVII. 1, ACTS; 2, 19, THESSALONIANS (EPISTLES); 5, THESSALONICA; 11, TRADITION; 13, 14, 21, ATHENS; 22, 23, 24, PHILOSOPHY, ALTAR, ARKOPAGUS; 26, TONGUES, (CONFUSION OF), ADAM, CREATION, GENEALOGIES; 28, PAUL.
XVIII. 2, ACTS; 5, TIMOTHY, PAUL, SILAS; 11, THESSALONIANS (EPISTLES); 12-17, GALLIO; 18, NAZARITE; 24, APOLLOS, ALEXANDRIA.
XIX. 2, 6, PAUL, SAMUEL; 9, TIRANNUS; 12, 16, 21, ROMANS (EPISTLE); 14, SCYVA; 20, THEATRE; 31, ASIA, ASIARCHIS; 33, ALEXANDER; 35-41, TOWN CLERK, WORSHIPPER, TRIAL.
XX. 5-13, THOAS, TITUS; 7, 25, 28, TIMOTHY (FIRST EPISTLE); 16, PAUL; 17, 23, VERSION (AUTHORIZED), BISHOP; 19, 24, 31, 32, ACTS; 29, WOLF.
XXI. 3-6, TYRE; 8, 9, PHILIP (EVANGELIST); 15, CARRIAGE; 16, MNASON; 18, APOSTLES; 24, NAZARITE; 28, TEMPLE; 33, LYSIAS.
XXII. 3, SCRIBES; 9, 17, 18, 19, PAUL; 16, BAPTISM; 24-29, LYSIAS; 25, PHILIPPI.
XXIII. 1, 3, 27, PAUL; 8, 9, SADDUCEES; 23, SPEARMEN, ARMY.
XXIV. 1, ORATOR, TERTULLUS; 2-10, 16, 25, PAUL.
XXV. 11, APPEAL; 19, PAUL; 26, ROMAN EMPIRE.
XXVI. 4, 5, 14, 18, 23, 24, 29, PAUL; 11, BENJAMIN; 18, BLINDNESS; 23, FESTUS.
XXVII. 1, ARMY; 4, 7, SALMONE; 9, FAST, ATONEMENT (DAY OF); 12, PHENICE; 14, 15-17, 29, 40, SHIP, QUICKSAND; 24, ACTS; 36, ALEXANDRIA.
XXVIII. 1, ADRIA; 7, PUBLIUS; 12, SYRACUSE; 15, THREE TAVERNS; 16, 25, 26, PAUL, ARMY.

ROMANS.

CHAP. I. Ver. 1, PAUL, PHARISES; 4, ADOPTION; 5, FAITH; 11, 13, ROMANS (EPISTLE); 17, JUSTIFICATION; 19, 20, ACTS; 21, PHILOSOPHY; 24-28, MICAH.
II. 4, PETER.
III. 2, APOCRYPHA, CANON; 3, PROVIDENCE, SAUL; 20, PAUL; 23, SIN; 24, JUSTIFICATION; 25, TABERNACLE, MERCY SEAT, PITCH, MYSTERY, RECONCILIATION, SACRIFICE, ACTS, ATONEMENT; 26, LAW.
IV. 1, FLESH; 3-8, JUSTIFICATION, IMPUTE; 13, ACTS; 25, ATONEMENT.
V. 10, 11, ATONEMENT, RECONCILIATION; 12-14, 19, IMPUTE, SACRIFICE; 20, ROMANS (EPISTLE).
VI. 3, BAPTISM; 5, ATONEMENT (DAY OF).
VII. 1-6, LAW; 21-24, SLAVE.
VIII. 3, SERPENT (BRAZEN); 9, 23-30, PREDESTINATION; 11, REGENERATION; 15, ADOPTION, ABBA; 18-25, NOAH; 19, 20, SIN; 26, 27, PRAYER, INTERCESSION; 31-34, ZECHARIAH,

HAND, ADVOCATE; 32, ATONEMENT, RECONCILIATION.
IX. 3, ANATHEMA; 4, ADOPTION, SHECHINAH.
X. 1, PETER, (GIFT OF).
XI. 2, BIBLE; 12-15, THOUSAND YEARS; 17, OLIVE; 25, 26, JUDAH (RESTORATION), MYSTERY, OLD TESTAMENT.
XII. 1, 2, CHURCH, NAZARITE, SACRIFICE; 20, COAL, ODED.
XIII. 1, ROMANS (EPISTLE), HERODIANS; 8, 9, LAW, TEN COMMANDMENTS.
XIV. 5, 6, LORD'S DAY, SABBATH; 21, WINE.
XV. 6, ZEPHANIAH; 16, MINISTER; 24-28, PAUL, SPAIN.
XVI. 1, 2, PHOEBE; 3, PRISCILLA; 5, STEPHANAS; 7, EPAPHRODITUS, ANDRONICUS, JESUS; 9, URBANE; 12, TRYPHENA; 13, RUFOUS; 15, OLYMPAS; 16, KISS, MARY; 22, TERTIUS; 23-27, MYSTERY, ROMANS (EPISTLE).

1 CORINTHIANS.

CHAP. I. Ver. 1, PAUL, BOSTRENES; 8, LORD'S DAY; 12, PETER; 20, ARITHOPHEL; 23, 24, PHILOSOPHY; 26, ROMANS (EPISTLE); 27-29, JEREMIAH; 30, AARON, CORINTHIANS (FIRST EPISTLE).
II. 4, 13, INSPIRATION; 7-9, MYSTERY; 12-16, TRADITION.
III. 13-15, FIRE.
IV. 8, THOUSAND YEARS; 9, THEATRE, GAMES.
V. 5, SATAN; 7, LEAVEN; 8, PASS-OVER.
VI. 2, 3, ANGEL; 13, RESURRECTION; 14, ADULTERY; 16, 17, IDOL; 20, SACRIFICE.
VII. 5, FAST, SATAN; 6, 15, 25-28, INSPIRATION; 14, BAPTISM; 25, TIMOTHY (SECOND EPISTLE); 26, MARRIAGE.
VIII. 1, MANNA; 13, MEAT.
IX. 1, APOSTLE; 5, PETER; 13, PRIEST; 20, TIMOTHY; 23-27, GAMES, CROWN.
X. 2, BAPTISM; 4, MERIBAH; 13, MINES; 16, BLESSING; 21, CUP; 25-33, NICOLAITANS; 27, LUKE.
XI. 4, SYNAGOGUE; 7, ADAM; 10, MARRIAGE, ANGEL; 15, VEIL; 18, 19, HERESY; 20-29, LORD'S SUPPER; 23-28, PAUL, LUKE.
XII. 10, TONGUES (GIFT OF); 13, BAPTISM; 28, CHURCH, PROPHET.
XIII. 1, 11, TONGUES (GIFT OF); 2, MYSTERY, RIDDLE; 12, GLASS.
XIV. 4-22, TONGUES (GIFT OF); 37, CANON.
XV. 3-5, LUKE, TRADITION; 6, 7, 18, 45, JESUS, RESURRECTION; 8, 33, PAUL, AHAZIAH; 28, MEDIATOR, TEMPLE (OF EZEKIEL), THOUSAND YEARS; 29, BAPTISM FOR DEAD; 32, GAMES; 44-48, SPIRIT, ADAM; 47, EARTH; 51, MYSTERY.
XVI. 1, 2, TITHE, ALMS; 10, 11, TIMOTHY; 12, APOLLOS; 15-17, STEPHANAS; 21, 22, ANATHEMA, SALUTATION.

2 CORINTHIANS.

- CHAP. II. Ver. 12-14, PAUL, TITUS.
 III. 6, 7, 9-17, 18, MOSES, OLD TESTAMENT, LAVER.
 IV. 1, SALUTATION; 4, BLINDNESS; 6, 7, GIDEON; 17, GLORY.
 V. 1, LEVY, TENT; 10, RESURRECTION; 16, FLESH, JESUS; 18, RECONCILIATION, ATONEMENT; 19-21, IMPUTE, SACRIFICE.
 VI. 14, NOAH, AHAB, ALLIANCE.
 VII. 5, 6, TITUS.
 VIII. 14, MANNA; 18, LUKE; 22, TROPHIMUS; 23, APOSTLE, TIMOTHY.
 XI. 4, CORINTHIANS (SECOND EPISTLE); 24, PUNISHMENTS; 32, ACTS, ABSTAS.
 XII. 1, 7, PAUL; 2, ACTS; 9, ABEL, SHECHINAH; 18, TROPHIMUS.
 XIII. CORINTHIANS (FIRST EPISTLE).

GALATIANS.

- CHAP. I. Ver. 4, AGE; 8, 9, JEROBOAM, MIRACLES; 11-20, LUKE, PAUL, PETER, APOSTLE; 21, ACTS.
 II. 1, TITUS, ACTS; 2, PAUL; 8-5, CIRCUMCISION; 11-14, PETER, TRADITION.
 III. 3, 11, PAUL, JUSTIFICATION, LAW; 6-18, ACTS; 7, ZACCHÆUS; 13, PUNISHMENT, SACRIFICE; 17, CHRONOLOGY; 19, ANGEL, AARON, COVENANT; 20-22, MEDIATOR; 24, LAW; 27, 28, ADAM, BAPTISM, ABBA, ABA-DON.
 IV. 4, PROVIDENCE, ROMAN EMPIRE; 6, ABA-DON, ABBA; 9, ELEMENTS; 13, LUKE, ACTS, THORN, GALATIA, GALATIANS (EPISTLE); PAUL; 22-31, LAW, HAGAR, PATRIARCH, ALLEGORY, ALEXANDRIA.
 V. 4, 11, PAUL, PHARISEES; 9, LEAVEN; 12, CIRCUMCISION.
 VI. 7, SOWER; 11, EPISTLE; 13, PAUL; 13, 17, CUTTINGS.

EPHESIANS.

- CHAP. I. Ver. 5, ELECT, PREDESTINATION, TEMPLE; 13, 14, EARNEST; 21, ANGEL.
 II. 2, THOUSAND YEARS, ANGEL, AGE; 14, ABA-DON; 18, ABBA; 19-22, WEIGHTS AND MEASURES, TABERNACLE, ACTS.
 III. 4-6, MYSTERY.
 IV. 2-16, CHURCH; 8, CAPTIVITY; 27, SATAN; 29, SALT.
 V. 18, AARON; 19, PSALMS; 25-32, EVE, MARRIAGE, MYSTERY; 26, BAPTISM; 30, ADULTERY, ADAM.
 VI. 11, 12, SATAN, ANGEL; 13-16, SHIELD, SANDAL, ARMS; 18, PRAYER.

PHILIPPIANS.

- CHAP. I. Ver. 9, SCIENCE; 12, 13, PALACE; 21, 23, PAUL; 29, 30, PHILIPPIANS (EPISTLE).

II. 1, 2, 17, 19, 26, PHILIPPIANS (EPISTLE); 6-8, FORM; 19-23, TIMOTHY.

III. 2, 3, CIRCUMCISION; 10, 11, THOUSAND YEARS; 12, 14, 15, GAMES; 18, ACTS, PAUL; 20, CITIZENSHIP; 21, RESURRECTION

IV. 2, 3, 22, ROMANS (EPISTLE); 10, 15, 16, 18, PHILIPPI, PHILIPPIANS (EPISTLE); 22, PALACE.

COLOSSIANS.

CHAP. I. Ver. 15, SON OF GOD, ADAM; 16, FIRSTBORN, THRONES; 17, ACTS, PROVIDENCE; 27, MYSTERY.

II. 1, PHILEMON; 3, 8, 18, SCIENCE, ANGEL; 11, 12, BAPTISM; 14, NAIL; 15, SAMSON; 18-23, FAST, ABEL; 19, BONDS; 21, PHARISEE.

III. 3, 4, THOUSAND YEARS; 11, SCYTHIAN; 23, HEZEKIAH.

IV. 1, 9, ONESIMUS; 6, SALT; 7-9, TYCHICUS; 10, ARISTARCHUS, MARK; 15, NYMPHAS; 16, EPHESIANS (EPISTLE), LAODICEA; 17, 18, PHILEMON, SALUTATION.

1 THESSALONIANS.

CHAP. I. Ver. 1, SILAS, SILVANUS; 7, 8, 10, THESSALONIANS (EPISTLES); THESSALONICA (Grouping of Paul's Epistles).

II. 2, 9, 12, 16, PAUL; 7, NURSE; 18, GAMES, SATAN, THESSALONIANS (EPISTLES).

III. 1, 2, PAUL.

IV. 9, 13, THESSALONIANS (EPISTLES).

V. 3, ADONIAH; 23, ADAM, SACRIFICE, SPIRIT.

2 THESSALONIANS.

CHAP. I. Ver. 2, SALUTATION; 7, 8, SHECHINAH; 10, PAUL.

II. 2, 5, 9, THESSALONIANS (SECOND EPISTLE); 3, ANTICHRIST, ACTS; 7, 8, MYSTERY; 9, MIRACLE; 13, PRE-DESTINATION; 15, TRADITION.

III. 17, HEBREWS, PAUL.

1 TIMOTHY.

CHAP. I. Ver. 1-3, 7, 18, TIMOTHY, TIMOTHY (FIRST EPISTLE); 4, GENEALOGY; 12-16, PAUL; 13-15, TIMOTHY (SECOND EPISTLE); 20, HYMENÆUS.

II. 1, PRAYER; 4, 5, MEDIATOR; 6, RANSOM; 11-15, BIRTH, EVE.

III. 2, MARRIAGE; 3, AARON, TIMOTHY (FIRST EPISTLE); 11, DEACONESS, PHOEBE; 13, DEACON; 15, PILLAR; 16, SCIENCE, MYSTERY, HYMN.

IV. 1-3, TIMOTHY (SECOND EPISTLE), ANTICHRIST, ABSTINENCE; 8, ONESIMUS; 10, ATONEMENT; 12, TIMOTHY (FIRST EPISTLE); 14, 15, BISHOP.

V. 3-13, WIDOW; 4, NEPHEW, PIETY; 10, ALMS; 18, EVANGELIST, LUKE.

VI. 12, TIMOTHY; 20, SCIENCE, TIMOTHY (FIRST EPISTLE).

2 TIMOTHY.

CHAP. I. Ver. 4, 5, 7, TIMOTHY, LOIS; 6, BISHOP, HAND; 16-18, ONESIPHORUS, TIMOTHY (SECOND EPISTLE).

II. 5, GAMES; 19, PILLAR; 26, SATAN.

III. 1-9, MIRACLES, ANTICHRIST, AGE, TIMOTHY (SECOND EPISTLE); 10, 11, ICONIUM, LYSTRA; 15, SCRIPTURES, TRADITION; 16, INSPIRATION.

IV. 7, GAMES, ACTS, PAUL; 11, 21, LINUS, MARK; 12, 13, DRESS, TYCHICUS, PAUL, TIMOTHY (FIRST EPISTLE); 14-17, TIMOTHY (SECOND EPISTLE); 21, CLAUDIA.

TITUS.

CHAP. I. Ver. 5, 11-13, TITUS; 14, SCRIBES.

II. 13, TITUS (EPISTLE).

III. 5, LAVER, REGENERATION, BAPTISM.

PHILEMON.

Ver. 2, 9, 11, 15, PHILEMON.

HEBREWS.

CHAP. I. Ver. 2, AGE, ADAM; 3, IDOL, IMAGE, SACRIFICE; 4, HEIR; 5, 8, SON OF GOD; 6, FIRSTBORN; 14, ANGEL.

II. 9, ATONEMENT; 14, 15, RANSOM, REDEEMER; 17, PROSTITUTION, RECONCILIATION, SATAN.

III. 1, APOSTLE.

IV. 8, SABBATH, THOUSAND YEARS; 9, REST; 14, HEAVENS.

V. 2, 4, 5, AARON.

VI. 2, BAPTISM; 5, AGE; 16, OATH; 17, MEDIATOR; 18, BLOOD; 19, SHIP.

VII. 1-3, 15, 16-23, MELCHIZEDEK; 22, SURETY; 24, ATONEMENT, PRIEST; 25, BELL; 23, BAPTISM.

VIII. 2, 5, TABERNACLE; 4, HIGH-PRIEST.

IX. 2, SHEWBREAD; 4, AARON, ALTAR, CENSER; 7, ATONEMENT (DAY OF), SIN OFFERING, HEIFER (RED); 15-18, COVENANT; 23, SALVATION.

X. 1, 2, 3, 11, 22, SACRIFICE; 5, AWL; 10, MERIBAH; 12, 19, ATONEMENT (DAY OF); 14, JESUS; 19-22, ABRAHAM, PRIEST, TABERNACLE; 29, PASSOVER; 33, THEATRE; 38, VERSION (AUTHORIZED), JUSTIFICATION.

XI. 3, CREATION; 4, ABEL, CAIN; 7, NOAH, SACRIFICE; 10-16, 19, ISAAC; 11, SARAH; 23, MOSES; 28, PASSOVER; 31, RAHAB; 32, SAMSON; 33, ANTIOCHUS; 37, ISAHAI; 39, 40, JERUSALEM, PENTATEUCH.

XII. 1, THEATRE; 2, GAMES, CAPTAIN; 8, BASTARDS; 11, ESAU; 16, 17, MOSES; 22, ANGEL; 24, ABEL; 26, HAGGAI.

XIII. 7, HEBREWS, JAMES THE LESS; 10, SACRIFICE, ALTAR; 11, 12, HEIFER (RED), ATONEMENT (DAY OF); 15, BULL, SACRIFICE; 23, TIMOTHY.

JAMES.

CHAP. I. Ver. 1, 2, SALUTATION; 26, 27, RELIGION.

II. 2, KING, SYNAGOGUE, CHURCH; 14-20, FAITH, JAMES THE LESS, JUSTIFICATION; 21-23, ISAAC; 25, RABAR.

III. 4, SHIP; 6, WIND; 9, ADAM.

V. 2, RUST; 4, SARCOTE; 7, AGRICULTURE; 8, 9, JAMES THE LESS; 10-12, OATS; 14, ANOINT; 17, ELIJAH.

1 PETER.

CHAP. I. Ver. 1, 2, ELECT, PREDESTINATION; 3, ADOPTION; 7, SIMON (11); 8, THOMAS, PETER; 10-12, PROPHECY; 14, PETER; 18-20, SACRIFICE; 18, 19, ACTS.

II. 5, 9, KORAH, PRIEST, TABERNACLE, TEMPLE, CHURCH; 7, ACTS; 19, 24, PETER.

III. 18, 19, HELL, SPIRITS IN PRISON; 20, NOAH; 21, BAPTISM.

IV. 11, ORACLES; 17, 18, JEROBOAM.

V. 2, 4, PAUL, PETER; 8, ABADDON, LION; 12, SILAS; 13, MARK.

2 PETER.

CHAP. I. Ver. 1, JUSTIFICATION, SIMON; 13, 14, PETER; 15, LUKE, MOSES; 16-18, THOUSAND YEARS; 20, 21, SCRIPTURES, INSPIRATION, PROPHECY.

II. 1, ATONEMENT; 3, ANANIAS; 4, ANGEL, HELL; 7-9, LOT; 10, AGE; 13, LORD'S SUPPER; 15, NICOLAITANS, ASS, BALAAM.

III. 1, 10, 18, PAUL, PETER; 5-7, NOAH, THOUSAND YEARS; 15, HERBES; 16, BIBLE.

1 JOHN.

CHAP. I. Ver. 3, 9, LEPER.

II. 1, 2, ADVOCATE, ATONEMENT; 16, ADAM; 18, JOHN (EPISTLES), ANTICHRIST; 20, 27, TRADITION.

III. 2, THOUSAND YEARS; 4, SIM; 7, JUSTIFICATION; 9, BAPTISM, JOSEPH, NICODEMUS; 12, ABEL; 13, JOHN.

IV. 1-3, ANTICHRIST, JOHN (FIRST EPISTLE); 9, 10, SACRIFICE; 17, RHULANITE.

V. 4, REPHIDIM; 6, JESUS, BAPTISM; 14, 15, PRAYER.

2 JOHN.

Ver. 1, JOHN (SECOND EPISTLE); 8, FLAGON; 10, SALUTATION; 12, WRITING.

JUDE.

Ver. 6, 7, NOAH, SATAN; 9, MICHAEL; 11, ABEL, BALAAM; 14, LAMECH; 19, SPIRIT; 23, LEPER.

REVELATION.

CHAP. I. Ver. 3, 7, 8, 17, SHECHINAH; 4, NUMBER, REVELATION; 5, HOLY GHOST; 6, ARAUNAH, HIGHPRIEST, PRIEST, THOUSAND YEARS; 7, SON OF MAN; 8, OMEGA, ELIAKIM, ALPHA; 10, JESUS, LORD'S DAY, NUMBER; 13, 13, 20, CANDLESTICK, ANGEL, CHURCH, SON OF MAN; 15, BRASS; 20, MYSTERY, SYNAGOGUE.

II. 5, CANDLESTICK, TIMOTHY; 7, ADAM, URIM, PARADISE, REVELATION; 8-11, SMYRNA; 9, SYNAGOGUE; 10, REVELATION; 12-16, PERGAMOS; 13, ANTIPAS; 14, 15, 20, JEZEBEL, BALAAM, NICOLAITANS; 17, MANNA, STONE, NAME; 18-25, THYATIRA; 24, SATAN; 28, LUCIFER.

III. 1-5, SARDIS; 7, REVELATION, ELIAKIM, PHILADELPHIA; 9, NEBUCHADNEZZAR; 14, SON OF GOD, LAODICEA; 18, REVELATION; 21, THOUSAND YEARS.

IV. 3, SARDINE; 4, THRONE, ELDERS; 6-8, BEASTS, REVELATION; 7, LION, NUMBER.

V. 1, BOOK; 5, LION; 8, 11, ANGEL; 9-12, CHERUB; 10, THOUSAND YEARS.

VI. 6, PENNY; 10, ABEL; 12-17, REVELATION.

VII. 4, NUMBER, DAN; 9, PALM, FEAST.

VIII. 3, ALTAR, ANGEL, ATONEMENT; 4, CENSER, FRANKINCENSE, INCENSE; 11, WORMWOOD.

IX. 3-11, SCORPION, ABADDON; 8, HAIR.

X. 7, MYSTERY.

XI. 2, 3, 9, NUMBER; 37, ABEL, ANTICHRIST; 4, OLIVE, CANDLESTICK; 5, ELIJAH, ENOCH; 7, REVELATION; 15, THOUSAND YEARS, AGE.

XII. 1, MOON, NUMBER; 7, SATAN, ANGEL; 8, 9, 12, ABADDON; 10, ANNA.

XIII. 4, MICHAEL; 5, REVELATION; 10, SHALLUM, CAPTIVITY; 14-18, NEBUCHADNEZZAR, NUMBER, PAUL, REVELATION, TRADITION, ANTICHRIST, IDOL; 16, FOREHEAD.

XIV. 11, AGE; 14, SON OF MAN.

XV. 3, MOSES.

XVI. 12, EUPHRATES; 13, FROG, ANTICHRIST; 14, ZECHARIAH, SADDUCEES, DIVINATION, JOSIAH; 16, ARMAGEDDON; 17, GOG.

XVII. 1-5, BABYLON (MYSTICAL), ADULTERY, ANTICHRIST; 3, BEAST; 5, FOREHEAD; 8, IDOL; 9, ROME; 15, 16, EUPHRATES; 16-18, MARRIAGE, MYSTERY.

XVIII. 12, LINEN, THYNE WOOD.

XIX. 1, ALLELUIA; 7, MARRIAGE; 8, LINEN; 10, ANGEL, OLD TESTAMENT, PROPHECY; 12, CROWN; 13, REVELATION; 14, HIGHPRIEST.

XX. 2, NUMBER, THOUSAND YEARS, REVELATION; 6, PRIEST.

XXI. 1, REGENERATION; 3, IMMANUEL; 4, HIGHPRIEST; 11, 23, 24, 26, THOUSAND YEARS; 23, HEAVEN; 27, LEPER.

XXII. 4, FOREHEAD; 10, BOOK; 16, JESUS; 18-20, REVELATION, TRADITION.